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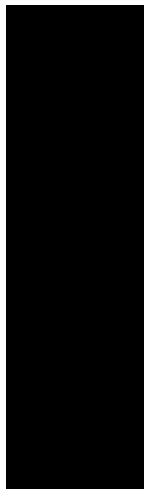
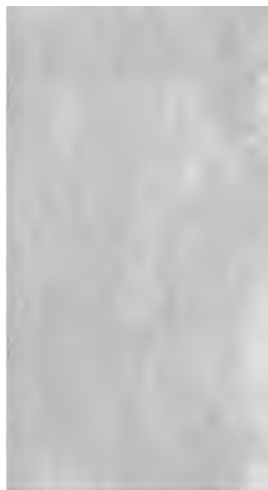


1840.

31.









EASTERN SHEPHERD.

EASTERN ARTS

AND

ANTIQUITIES

MENTIONED IN THE SACRED SCRIPTURES.

WITH

NUMEROUS ILLUSTRATIONS.



LONDON :

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INTRODUCTION.

IN order to a correct understanding of various parts of Scripture, information is needed as to many Eastern Arts and Antiquities. A knowledge of these sheds much light on the sacred page, which would otherwise be lost to the reader. It unfolds to him the beauty of the numerous figures drawn from the various works of Eastern Art ; and it removes many difficulties, which ever and anon rise before him, when he does not understand Oriental usages.

We may illustrate this subject, by a reference to a transaction recorded Luke v. 19. It is there said, of the friends of the man suffering under the grievous affliction of palsy, that, anxious to obtain for him a cure at the hands of our Lord—" When they could not find by what way they might bring him in because of the multitude, they went upon the housetop, and let him down through the tiling with his couch into the midst before Jesus." Now, a person unacquainted with the Oriental mode of building is at a loss to know how this could have been effected. Sceptics, indeed,

acquainted only with European architecture, have adduced this statement as unworthy of credit. But if the reader will turn to the article on the "*Habitations of the Jews*," he will there discover that this statement, in the sacred narrative, is not only perfectly consistent with truth, but that at the present day (for Oriental usages remain unchanged) such an event might occur; and his mind will be thereby fortified against the assaults of the artful and designing, of those who would turn him aside from the paths of holiness and peace.

To the youthful portion of our readers, we would more especially recommend a diligent attention to the many interesting subjects which will be found in the following pages. For *them* the work has been chiefly prepared, and to these important ends—that their knowledge of Scripture may be enlarged—that their faith in its truth may be confirmed—and that it may be said of each of them, as the apostle Paul said of Timothy, "From a child thou hast known the Holy Scriptures, which are able to make thee wise unto salvation through faith which is in Christ Jesus," 2 Tim. iii. 15.

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EASTERN ART

ILLUSTRATIVE OF THE SCI



ALTARS.

ALTARS, or special places to offer were the first constructions which in service of their Maker. They found to lay their offerings upon the ground; therefore, they sought natural elevation; but in plain countries, where could not be found, they formed t

B

which of these Cain and Abel offered their respective offerings we have no information; the sacred historian simply states, that the one "brought of the firstlings of his flock and of the fat thereof," and the other, "of the fruit of the ground," Gen. iv. 3, 4. The first erected altar which is mentioned in Scripture was that raised by Noah. When that patriarch quitted the ark in which he had been saved from the flood, it is said, "And Noah builded an altar unto the Lord; and took of every clean beast, and of every clean fowl, and offered burnt offerings on the altar," Gen. viii. 20.



Jacob at Bethel.

Throughout the history of the patriarchs, continual mention is made of the erection of altars, and they appear to have been raised in different places, according

as circumstances rendered it expedient. They appear, also, to have been built of earth, or unhewn stone, as that on which Jacob poured his offering of oil at Bethel, Gen. xxviii. 18; and that which God commanded Moses to erect, "An altar of earth thou shalt make unto me, and shalt sacrifice thereon thy burnt offerings, and thy peace offerings, thy sheep, and thine oxen," Exod. xx. 24. The ease with which such an altar was prepared elucidates an important passage of holy writ, namely, the contest between Elijah the prophet of Jehovah, and the four hundred and fifty prophets of Baal, as recorded, 1 Kings xviii. 21—40.

Burnt offerings were, therefore, in the patriarchal ages, offered on altars of earth. But although these might still be permitted, as it appears from sacred history they were, for the use of separate tribes and private families—when the tabernacle was erected in the wilderness, *one* altar, whereon the priests, as the ministers of the Jewish nation, might offer sacrifices for the people, was appointed. This altar was a kind of square chest, made of shittim wood, (which was probably the wood of the black acacia, growing in the Arabian desert,) overlaid with brass. It was five cubits long by five broad, and three in height; or three yards square and five feet high; and it had a "horn," or spire, at each corner. It was hollow within, and on its top was a brazen grate, through which the ashes of the offering fell into a pan below. The altar had four rings, or staples, at the sides, into

which poles of shittim wood, covered with brass, were inserted, when it was moved from place to place by the Levites, on whose shoulders alone, on such occasions, it might be borne, Exod. xxvii. 1—8.

Such was the kind of altar used by the Hebrews till the days of Solomon. But when that monarch built the temple, so famous in Jewish history, he placed an altar in the court before it, a small distance from the east end, by which the altar of shittim wood was superseded. This altar was twenty cubits, or thirty-seven feet, in length and breadth, and half as much in height. It appears to have been erected with unhewn stones, and enclosed in a grating of brass, which was overlaid with gold; of such materials, at least, was the altar which the Jews erected in the second temple, after their return from the Babylonish captivity. It was in consequence of the superior value of the covering of the altar, that we find the ignorant and superstitious Jews, in our Saviour's time, revered it more highly than the altar itself; a circumstance which called forth one of the many reproofs wherewith they were rebuked by our blessed Redeemer, for their regard to mere external appearances, Matt. xxiii. 16—21.

Besides this altar the Jews had another, which, as it was used solely in the burning of incense, was denominated "The altar of incense." This altar was made, also, of the shittim wood, and it was covered with pure gold; whence it is sometimes distinguished as "The golden altar." The altar of incense was little

more than half a yard square, but it was higher in proportion than the altar of burnt offering, being twice as high as it was broad. Like that altar, it had "horns," but it was ornamented with a "crown," or rim, as the ark and the table of shewbread. It had also rings, with staves, by which it was removed. This altar was directed to be placed "before the vail," that is, the vail separating the most holy from the holy place. The sacred incense was offered thereon, morning and evening.

Both these altars were solemnly consecrated with sprinkling of blood, and the unction of oil; and their "horns" were yearly tipped with the blood of the general expiation by the high priest, *Exod. xxx. 1—10*.

Thus it was that the Hebrews, in the days of the patriarchs, and under the Old Testament dispensation, offered sacrifices to God. Altars of earth, and wood, and stones, and brass were erected, on which they might make atonement for their transgressions. We, however, are far more blessed than they. Under the clearer light of the gospel dispensation, as St. Paul writes to the Hebrews, "We have an altar, whereof they have no right to eat which serve the tabernacle," *Heb. xiii. 10*. That altar is Jesus Christ. He, in his Divine nature and person, presented his humanity as a sacrifice to God for us; and through his person, death, and advocacy, our persons, prayers, praises, and good works, are presented to God, and rendered acceptable in his sight.

But these are not the only altars to which reference

is made in the Bible. The pagan nations, by which the Hebrews were surrounded, were especially addicted to worshipping in "high places," or erecting their altars on the tops of high hills, and in the midst of groves; and they themselves, unmindful of their Creator and Preserver, fell into the same evil habit; and that, notwithstanding they were expressly forbidden to do so by the law of Moses; see Deut. xvi. 21; Jer. xvii. 2; Ezek. vi. 13; Hos. xii. 11.

The most prevalent forms which altars bore among pagan nations were those which the Egyptians, Greeks, Romans, and Syrians used; and these form probable examples of those which the Hebrews adopted at different seasons. They were generally about three feet in height; some, however, were lower, and some higher; those dedicated to the celestial gods being the highest. Thus, for instance, the fire altars of Persia, being used only to burn sacred fire thereon, (which fire was the symbol of the sun, the object of their adoration,) were made of a height and size which would have been very inconvenient for an altar of sacrifice.

There was a great diversity of material used in the construction of pagan altars. The altar of Jupiter Olympus was nothing but a heap of ashes; some were hewn from large blocks of stone; others were formed of square stones; others of bricks, metal, brass, and gold; while some of the altars of Greece are said to have been made of wood.

The manner in which altars were constructed dif-

ALTARS.

ferred also very much. Some were solid and many of them had an enclosing wall to confine the fire and the offerings; there was a hollow sunk in the platform pierced in the side, to receive and dispose of the fat and the blood of victims. Like the tabernacle, some of the pagan altars were portable. These were frequently composed of blocks of stone, which might be taken apart and joined at pleasure. Again, some of the altars of ancient nations were plain, but they were inscribed with the name or symbol of the deity to which they were dedicated. Their sides were decorated with sculptures of gods and genii, and of dancers and musicians.

It was to prevent such evil doings that the use of iron tools was forbidden to the priests who constructed the Hebrew altar; and Josephus, in accordance with this, that the altar used in the temple was of unhewn stone, on which no tool had come. Of such a construction was the altar which Joshua erected on Mount Ebal, *Mo* viii. 30, 31, and others which were erected in different parts of the land of promise.

It was customary to deck pagan altars with flowers and plants, formed of such plants as were acceptable to the idol to whom they were dedicated. To this custom reference is made by Paul in *Acts* xiv. 13.

The reverence for altars among the

very great; no greater insult, indeed, could be offered to a conquered nation, than to throw down its altars, or pollute them. The prophet Ezekiel dwells very forcibly on this circumstance, in his denunciation of Divine vengeance against the idolatry of Israel. "Ye mountains of Israel, hear the word of the Lord God; Thus saith the Lord God to the mountains, and to the hills, to the rivers, and to the valleys; Behold, I, even I, will bring a sword upon you, and I will destroy your high places. And your altars shall be desolate, and your images shall be broken: and I will cast down your slain men before your idols. And I will lay the dead carcases of the children of Israel before their idols; and I will scatter your bones round about your altars. In all your dwelling places the cities shall be laid waste, and the high places shall be desolate; that your altars may be laid waste and made desolate, and your idols may be broken and cease, and your images may be cut down, and your works may be abolished. And the slain shall fall in the midst of you, and ye shall know that I am the Lord," Ezek. vi. 3—7. This feeling was common to all European nations. Hence, when a nation was engaged in defensive war for the protection of religious worship and family comforts, this motto was assumed, *Pro aris et focis*; "For altars and firesides."

The expression, "horns of the altar," is constantly met with in the Bible. Whether these were really horns of animals, or merely the projections at the corners of the altar, is not certain; the use of them is,

however, clear—victims might be bound thereon. Thus the psalmist sings, “Bind the sacrifice with cords, even unto the horns of the altar,” *Psa. cxviii. 27.* But horns, in the east, were emblems of authority and power; hence some have concluded, that they shadowed forth the greatness of Him to whom the altar was dedicated.

It may be mentioned, that the altars of Greece and Rome had horns to which animals were fastened, and to which those who fled thither for protection used to cling. This latter circumstance illustrates the conduct of Joab, who “fled unto the tabernacle of the Lord, and caught hold on the horns of the altar,” when he feared the wrath of king Solomon, *1 Kings ii. 28, 29.*

ARK, NOAH'S.

ARKS are chests,¹ or coffers; and the vessel in which Noah was saved was so named, from its supposed resemblance to such. Great diversity of opinion, however, exists with reference to the form of Noah's ark. Common figures represent it as adapted to progressive motion, but the idea given of it in the sacred text is, that of an enormous oblong wooden house, divided into three stories, and having a sloping roof. Various opinions are also maintained respecting its size, there being a smaller and a larger cubit. Taking that which is the most probable for the ark, namely, the smallest,

which is about eighteen inches, it has been found that it must have been of the great burden of forty-two thousand four hundred and thirty-two tons; by far the largest vessel ever constructed.

The history of Noah's ark is deeply interesting. In the days of this righteous patriarch, mankind had become so lamentably corrupt, so proof against warnings and threatenings, that the Almighty, after bearing long with them, resolved to destroy them by a flood. But the righteous were not to perish with the wicked, and therefore Noah received a command from God to build him an ark, to the "saving of his house." The command ran thus: "Make thee an ark of gopher wood," (a species of cypress of an incorruptible nature;) "rooms shalt thou make in the ark, and shalt pitch it within and without with pitch. And this is the fashion which thou shalt make it of: The length of the ark shall be three hundred cubits, the breadth of it fifty cubits, and the height of it thirty cubits. A window shalt thou make to the ark, and in a cubit shalt thou finish it above; and the door of the ark shalt thou set in the side thereof; with lower, second, and third stories shalt thou make it. And, behold, I, even I, do bring a flood of waters upon the earth, to destroy all flesh, wherein is the breath of life, from under heaven; and every thing that is in the earth shall die. But with thee will I establish my covenant; and thou shalt come into the ark, thou, and thy sons, and thy wife, and thy sons' wives with thee. And of every living thing of all flesh, two of every sort shalt

thou bring into the ark, to keep them alive with thee; they shall be male and female. Of fowls after their kind, and of cattle after their kind, of every creeping thing of the earth after his kind, two of every sort shall come unto thee, to keep them alive. And take thou unto thee of all food that is eaten, and thou shalt gather it to thee; and it shall be for food for thee, and for them," Gen. vi. 14—21.

Nothing doubting, the patriarch had no sooner received the command, than he commenced the work; and in one hundred and eighty years it was completed. During the period of its erection, Noah, without doubt, was employed in warning the world of the forthcoming wreck of nature. But he was not heeded. By some, we may suppose, he was treated as a visionary, by some pitied for his folly, and by others despised for his weakness. When the ark was finished, however, they had to rue their own folly and wickedness. After the animals destined to be preserved had entered the ark, which, at the Divine command, they did as by instinct, Noah and his wife, his three sons and their wives, entered, and, to use the sacred historian's own emphatic words, "the Lord shut him in," Gen. vii. 16. Then it was that the awful judgment commenced. The heavens grew black, the winds howled, torrents of water descended from above, and the fountains of the great deep were broken up, and let forth their watery treasures, to aid in the destruction of a guilty world.

The waters continued to increase forty days: at the end of that time, *they had reached their greatest height,*

and soon after they began to abate. But their decrease was slow; for Noah, on sending forth first a raven, and then a dove, at the end of nine months,



saw them return; by which he was assured that the waters still continued to cover the earth. At length, about the day twelvemonth on which he had entered the vessel, (which, according to the Hebrew chronology, was November 27, A.M. 1656,) he received permission to leave it; and he did so with thanksgiving. Grateful for the mercies of God, he erected an altar, and took of every clean beast, and every clean fowl, and offered an offering of praise for his miraculous preservation, and an atonement, both for his own sins, and the sins of his family; see Gen. viii. 15—20. The site on which the ark rested was the Mount Ararat, which lies in Armenia.

ARK OF THE TABERN.

There is one view which St. Peter speaks of, which is very interesting, and of great importance to mankind. He speaks of it as the type of the atonement which the Saviour made for us. 1 Pet. 3. 20, 21. If, therefore, we have accepted of the atonement, we shall be saved, when the Lord is coming, the works of nature and of man shall be destroyed, not by water, but by fire. We are certified by the sure word of God that we shall pass, and that suddenly, as in the case of Noah. "They were eating and drinking, marrying and being married, until the day that Noah entered the Ark, and knew not until the flood came, and took them all away; so shall also the coming of the Son of Man be," Matt. xxiv. 38, 39. Of what interest, then, for all, whether young or old, should be to us this atonement! and how constantly should we pray, that he would

Open the Ark, and take us in
And save us from the wrath to come

ARK OF THE TABERN.

THE ark of the tabernacle was made of shittim wood, overlaid with gold, in which were placed the tables of the ten commandments. It was the entire ones, say the Jews, but they were broken when he saw the people worshipping the golden calf.

calf, together with Aaron's rod that budded, and the golden pot of preserved manna. It was about four feet six inches long, and two feet nine inches in breadth and depth. Around the upper edge there was a rim,



or cornice, or, as it is termed in the sacred text, “a crown of pure gold;” and on each side were fixed rings of gold to receive the gold-covered poles of shit-tim wood, by which it was carried from place to place. These staves always remained in the rings. On the top, the ark had a lid or cover of solid gold, which was called, the “mercy seat.” Upon the ends of

this lid were placed two figures of cherubim, which looked towards each other, and whose outstretched wings, meeting over the centre of the ark, completely overshadowed it. These were also of pure gold. It was on this mercy seat that the Shechinah, or Divine Presence, more immediately rested; and it was indicated both in the tabernacle and in the temple by a cloud, out of the midst of which responses issued in an audible voice, when Jehovah was consulted on behalf of his people. Hence it is, that the Almighty is sometimes mentioned in the Bible as dwelling between the cherubim. Thus the psalmist, remembering the promise of God, "I will commune with thee from above the mercy seat," *Exod. xxv. 22*, implores, on behalf of Israel, that he would thus show them his glory; "Thou that dwellest between the cherubims, shine forth," *Psa. lxxx. 1*.

The ark of the tabernacle was considered so sacred, that when it was removed, it was covered with a vail, *Numb. iv. 5*, and it might only be carried by the priests or Levites. No other form of conveyance was allowed, nor were any other persons permitted to touch it. Thus, therefore, was it removed from place to place, as the Hebrews travelled through the desert; but, after they had passed the Jordan, it generally occupied its proper place in the tabernacle, and it was eventually placed in the temple of Solomon. It did not, however, always remain there; for we find Josiah giving a direction to restore it to its proper place, *2 Chron. xxxv. 3*, which implies that it must have

been previously removed; but who removed it is not known. It might have been the idolatrous king Manasseh, or Amon, to make room for their idols; or some zealous priests might have effected its removal, to preserve it from profanation. After it had been restored, it occupied its place in the temple till Nebuchadnezzar spoiled Jerusalem, and then it was finally lost. It was carried away, with other precious spoils belonging to that holy place, to Babylon; and it does not appear to have been restored when the people returned from captivity. This is one of the points in which Hebrew writers say the second temple was inferior to that erected by Solomon.

There are several incidents, connected with the history of the ark of the tabernacle, which must not be overlooked. As soon as the soles of the feet of the priests that bare the ark were "dipped in the brim" of the Jordan, which divided the Hebrews from the promised land, it is said, that "the waters which came down from above stood and rose up upon an heap very far from the city Adam, that is beside Zaretan: and those that came down toward the sea of the plain, even the salt sea, failed, and were cut off: and the people passed over right against Jericho," Josh. iii. 14—16. The priests entered first, and stood still in the mid-channel until the whole host of the Israelites had gained the opposite shore. They appear to have been so placed, that the people passed not on each side of them, but below them, or between them and the sea; the ark of God thus interposed between the

people and the suspended waters, and, doubtless, this inspired many a fainting heart with courage to pass onwards. When all had passed, the priests also went up with the ark from the channel, and they had no sooner reached the opposite shore, than the suspended waters above flowed downwards in their course, and overflowed the banks as before.

This was a most impressive miracle: if possible, it was more wonderful than the division of the Red Sea. And for this reason: there was no natural agency employed to effect the wondrous cause, no mighty wind blew from the east to sweep a passage, and there was no backward flowing of the tide, at which the infidel might stumble. It was a stoppage of the mighty rush of the waters of the rapid flowing Jordan, in which the power of the Almighty was manifestly displayed in the sight of his people, and they could not have failed to discern his mighty hand in the transaction.

Another miracle connected with the ark took place at Jericho. The walled towns of Palestine had been considered by the Hebrews, a great and an insurmountable obstacle in the conquest of the people who possessed it; but Moses had expressly assured them, that the "cities great and fenced up to heaven," would avail nothing before their almighty Leader. "As a consuming fire," said he, "he shall destroy them, and he shall bring them down before thy face," Deut. ix. 1—3. Accordingly, when they appeared before the walls of the first city of the Canaanites,

which was Jericho, Joshua received a command to cause all the men of war, with the priests, bearing the ark and blowing their horns, to compass, or go round the city on seven successive days. This they did, no man uttering a word, according to the command, for six days; and on the seventh day, after they had gone round the city walls seven times, Joshua commanded the people to shout: and, on their obeying the command, "the wall fell down flat, so that the people went up into the city, every man straight before him, and they took the city," Josh. vi. 20. This also was a stupendous miracle, and one well calculated at the beginning of the war to terrify their idolatrous adversaries, and to encourage the Hebrews, by showing them that the loftiest walls, and strongest fortifications, offered no barrier to the almighty arm of the God of Israel.

A succession of remarkable incidents, in connexion with the ark, took place from the times of Eli to those of David. In the latter days of Eli, the Philistines warred against that nation; and they had so prevailed against them, that the elders of Israel proposed to fetch the ark of God from the tabernacle into the field of battle. This unwise proposal was agreed to, and Hophni and Phinehas, the two wicked sons of Eli, went and fetched it thither. But the symbol was vain without the presence of Jehovah. They had forsaken him, and he now forsook them: he allowed the ark to be taken, and it was carried to Ashkelon, and placed in the tem-

ARK.

ple of Dagon, as a trophy of t
over the God of the Hebrews;
very common among idolatrous

But the Almighty neglected
own honour upon the exulting
supposed triumphant god. Th
the ark had been placed in th
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and being set up again by his vo
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their idol; and, after removing i
where the same wrath was exhib
bitants as at Ashdod, they resolv
which the counsel of their priest
out to them, namely, to send it l
ple of Israel, with a trespass o
"five golden emerods," which
either of the *parts which had be*

disease itself, or the means of cure, "and five golden mice," (images of "mice," which marred their land,) "according to the number of the lords of the Philistines." The ark was accordingly restored to the Hebrews. It was laid upon a new cart, and two milch kine, on whose necks a yoke had never come, were attached to it, and, as though divinely directed, "they took the straight way to the way of Bethshemesh," the "house of the sun;" a token, according to the Philistine diviners, that it was the hand of God that smote them.

The men of Bethshemesh, who were reaping their wheat harvest in the valley, were exceeding glad to see the ark approach; and, after the Levites had removed it from the cart, "they clave the wood of the cart, and offered the kine a burnt offering unto the Lord." But their rejoicings were of short duration. Rashly venturing to look into the interior of it, the Lord, it is said, "smote of the people fifty thousand and threescore and ten men." After this, at the request of the inhabitants of Bethshemesh, those of Kirjath-jearim came and fetched it down to that place, and it was placed there in the house of Abinadab, whose son Eleazer was sanctified to keep it, 1 Sam. iv.—viii.

The ark remained at the house of Abinadab till the days of David; but he, in his pious zeal, resolved to fetch it from thence to Jerusalem, in order that the ordinances of religion might be celebrated near him, 2 Sam. vi. This monarch, therefore, with all the *chosen men of his army*, went to Kirjath-jearim to

fetch the ark, and, as it proceeded towards the holy city, the whole multitude showed the liveliest demonstration of joy. But a sudden damp was cast over their spirits. Unmindful of what the law required in the removal of this symbol of the Divine presence, it was placed upon a new cart, after the manner in which it had been restored to them by the ignorant Philistines, and, as it passed along, it was in danger of falling. This a man of the name of Uzzah perceived, and he put forth his hand and touched it, for which deed he was struck dead; a penalty which the law entailed upon all who presumed to touch any of the holy things belonging to the tabernacle. This lamentable event delayed the removal of the ark to Jerusalem, and it was for awhile placed in the house of Obed-edom, a Levite. It continued in this good man's house three months; and for his pious care of the sacred deposit, the blessing of Heaven rested upon him. At the end of that time, David resumed his design, and the Levites now conveyed it to Zion, in the way God had ordered it to be borne; on which occasion there were great rejoicings. The king and all his people sang, with loud acclamations, some beautiful psalms, which his own inspired pen had written for the festive occasion. On that day, the ark was placed in a tabernacle, which David had prepared for it at Jerusalem, (for the tabernacle still remained at Gibeon,) and it remained there till removed into the temple.

The ark of the tabernacle is also called in Scripture, the "*ark of the testimony*," and the "*ark of the*

covenant." This was because it contained the tables of the law of God, and the book of the covenant made with Israel. David, moreover, in his Divine Psalms, seeing that it was the residence of the symbol of God's almighty and glorious presence, and the pledge of the manifestation of his power on behalf of Israel, speaks of it as the ark of God's strength, and his glory! Thus, relating its capture in the days of Eli, he says, He "delivered his strength into captivity, and his glory into the enemy's hand," *Psa. lxxviii. 61.* And his prayer at its removal from the house of Obededom contains a similar representation; "Arise, O Lord, into thy rest; thou, and the ark of thy strength," *Psa. cxxxii. 8.*

Sacred chests, bearing much resemblance in principle to the ark of the tabernacle, have been found in many ancient and modern nations, and it has been a subject of debate whether this ark, or that of Noah, suggested the idea. It is very probable that the Hebrew ark itself was copied by the heathen. Among those nations who possessed such sacred chests, we may mention the Egyptians, who carried it in their solemn processions, with their secret things and mysteries contained in it, the Trojans, the Greeks and Romans, the Mexicans, and the nations of Northern Germany, of whom our forefathers, the Saxons, were a branch. A most curious resemblance was also found by Captain Cook in the South Seas. It is described as "a kind of chest, or ark, the lid of which was nicely sewed on, and thatched very neatly

ARK.

with palm-nut leaves. It was fixed upon and supported upon little arches of wood, covered; the use of the poles seemed to lift it from place to place, in the manner of a chair. In one end of it was a square in the middle of which was a ring touching the sides, leaving the angles open, so as to form a square within, a square one without. The resemblance," adds the writer, "between the mercy seat and the ark of the Lord among the Jews is remarkable: but it is still more remarkable in the inquiry of the boy what it was called, *harre no Etan*, the 'house of God;' he never, however, give no account of its signification.

But from the contemplation of this "mercy seat" which was placed in the tabernacle among the Jews, we, as Christians, may derive a far more glorious. This mercy seat, it is shadowed forth that which is represented in Christ. It is Jesus Christ, from whom we derive the glorious presence of God upon the believer. "He is the propitiation for our sins." "God is in Christ reconciling the world to himself." By the shedding of his own precious blood he has obtained the favour of God for lost man, and if we look up to the throne of God for pardon through that atonement, we shall receive mercy and smile, and be received into his favour. It is a sweet taste that "the Lord is merciful and gracious."

ARMOUR AND ARMS.

THE SLING.

THE sling is an instrument of cords for throwing stones with great force. The first mention of it in Scripture occurs in the book of Judges. Of the Benjamites, it is said, that there were seven hundred men, who went out to war against the Israelites, so skilful in the use of it, that they could sling stones "at an hair breadth, and not miss," Judg. xx. 16. The sling is, however, of much earlier origin than this, for the bow is mentioned as early as the days of Esau, and as stones were doubtless the first missiles used by man against man, a device for giving an increased force to them is more likely to have been invented at an earlier date, than one for increasing the impetus of an arrow. The sling is, moreover, mentioned in the book of Job, and that patriarch is supposed to have lived several hundred years before the event referred to, Job xli. 28.

The invention of the sling is generally ascribed to the Phenicians, who were neighbours of the Hebrews; a fact which goes far to prove that the Greeks and Romans derived this instrument from the East. The most famous among the ancients, in the art of using the sling, were the nations of the Balearic Islands, Majorca, and Minorca, which were Phenician colonies; and the Achæans, in Greece. The Balearians,

it is said, trained their children from their infancy to the use of this weapon. Some say, that they gave them no food, in the morning, till they hit a certain mark; and others, that their parents set their breakfast on a tree or pole, and compelled them to bring it down from thence with their slings, before they allowed them to eat it. By this means they became so famous in the art of slinging stones that they seldom missed their aim, and they could fling them with a force scarcely surpassed by the powerful engines of other nations. Metellus, when hostilely approaching their isles, ordered his ships to be covered with skins, to break the force of their stones; and helmets, shields, and other defensive armour of their opponents, were shattered in pieces by them. It is said, indeed, that the Balearic slingers contributed largely to the gaining of some of the victories, which history ascribes to the Carthagenians and Romans, in whose service they were employed.

The slings of the Balearians were made of rushes, and they were of different sizes and different lengths. The largest were used when the foe was at a distance, and the shortest when near to them. Some historians describe them as wearing their slings round their heads; but the most usual form, was to wear one round the head, another round their loins, and a third in their hands ready for use.

But, notwithstanding the great skill of the Balearians in the use of the sling, they were generally acknowledged to have been surpassed in the art by

the Achæans. These latter people were also trained to its use from their infancy, by slinging at a circular mark of moderate size; and they became so skilful, that they were not only sure to hit their opponents on the head, but they could strike what part of the face they chose. They could, moreover, throw to a greater distance than the Balearians, and could discharge not only stones, but plummets of lead, weighing a hundred drachms, twice the distance of stones, with greater force and equal precision. Thus we see that the sling, simple though the instrument be, may, in experienced hands, become a weapon of great power.

But we return to the mention made of the sling in Scripture. We not only learn there, that the Benjamites had a distinguished reputation as slingers, in the time of the Judges, but we read that, in the days of David, some of them could sling effectively with both hands. From the history of that monarch we gather, also, that it was a usual weapon among the shepherds, as they watched their flocks, 1 Sam. xvii. 40. In that occupation he learned this art; and the effective use to which he applied it, in his combat with Goliath, the champion of the Philistines, who defied the whole armies of the God of Israel, may be taken as an evidence of his superior skill. But the skill of David had proved vain, unless strength and courage had been imparted to him from on high.

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THE BOW.

The bow is an instrument of great use. This fact the Bible itself bears witness to. When banished from his father Abimelech, he "dwelt in the wilderness, and became a hunter." Gen. xxi. 20; and Esau, his nephew, used the bow in his hunting. The aged patriarch, in giving to bequeath him his prophetic blessing, blessed him thus: "Now therefore take, I pray thee, thy weapons, thy quiver and thy bow, and thy field, and take me some venison; and prepare for me voury meat, such as I love, and bring it to me, that I may eat; that my soul may bless thee." Gen. xxvii. 3, 4.

It is very probable that the bow originated in the desire to obtain a weapon for the attack of animals in the distance; but it soon became an instrument of cruelty in the hand of man against man. To this fact we find allusions in the Bible. Speaking of his much loved Joseph, the Lord said, "The archers have sorely grieved him, and shot at him, and hated him: but his strength was renewed by the hands of the mighty God of Israel." Gen. xlix. 23, 24. And, on a former occasion, when he had told Joseph, that one portion which he had taken from him above his brethren, he had taken of the Amorite with his sword, and Gen. xlviii. 22.

From this we learn that the bow was well known to the Hebrews in the earliest ages. It does not appear, however, to have been used to any great extent, by that nation, as a military weapon, till the days of David. That monarch, convinced of its efficacy in war, by the result of the combat between Saul and the Philistines on the mountains of Gilboa, in the record of which it is said, "And the battle went sore against Saul, and the archers hit him, and he was sore wounded of the archers," 1 Sam. xxxi. 3, gave a command that the children of Israel should be taught the use of the bow, 2 Sam. i. 18. Accordingly, we find large bodies of archers mentioned in the subsequent history of the Hebrews. These were chiefly composed of Benjamites, who throughout their whole history discover a partiality for, and skill in the use of missile weapons. No other tribe is mentioned as using bows, except that of Ephraim; and, in the book of Psalms, it is said of them, although they were considered to be the most warlike of all the tribes of Israel, "The children of Ephraim, being armed, and carrying bows, turned back in the day of battle," Psa. lxxviii. 9.

The most famous archers of antiquity were the Cretes and Persians; the latter of whom are spoken of, by the prophet Jeremiah, as being skilful in its use, by employing it effectively against Babylon, Jer. xlix. 35; l. 1, 9, 14, 29, 42. The Egyptians, also, as appears from ancient monuments, were famous for the use of the bow; and, in later times, we find bodies of

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archers in the armies of Greece bow has, indeed, existed among most brutal, ignorant, or savage, bitants of islands remote from the c it. This arises, perhaps, from the of its construction, a circumstance only to early, but to universal inv

The bows of the ancients were wood; but sometimes horn was made of wood, they were tipped when of horn, with metal, gold, or indeed, bows were made wholly of brass. Such are mentioned in Zophar showing the state and po says, "The bow of steel shall st Job xx. 24. The psalmist, also, proof of the great strength with v endowed him, that a bow of steel arms. "He teacheth my hands bow of steel is broken by mine arm The bows of the ancients, indeed, horn, or metal, required great po Hence, among ancient heroes, it as a trial of strength, to bend so and it was the boast of some, t such which none but *themselves* was the famous horn bow of U the suitors of Penelope in vain forth the arrow. The manner of by the Greeks and Romans, was t

but the Egyptians and Persians drew it to the ear; a practice which is followed in modern times, both in the East and West, and which is calculated to increase the power of the bow, and to give a surer direction to the arrow. The length of bows varied, but they were seldom less than four, or more than six feet long.

The bow-string, among the ancients, was formed of leathern thongs, horse-hair, and the skins of oxen; and the arrows were made either of reed or light wood headed with bone, ivory, sharp stone, brass, or iron. Sometimes they were simply pointed; but, more frequently, they were barbed like the head of a spear. It was the practice of some of the ancients, as it is now among barbarians, to poison the points of their arrows. To this, it is thought by some, St. Paul alludes, when he exhorts the Ephesian converts to take "the shield of faith, wherewith ye shall be able to quench all the fiery darts of the wicked," Eph. vi. 16. It is probable, however, that this language had allusion to another use of the arrow, common in ancient times. This was to fasten combustibles to them, and setting them on fire, discharge them against the enemy. But distinct reference is made to the practice of poisoning arrows in the book of Job. "The arrows of the Almighty," said that patriarch, in his afflictions, "are within me, the poison whereof drinketh up my spirit," Job vi. 4. The arrow was usually feathered with the wing feather of a goose, or other large bird; and, from this cause, in connexion

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with the swiftness of its flight, has been poetically applied to it.

The arrows of the ancients were and as the feathered ends, which required more room than the point. The receptacle for them was round, rather than the closed end. This quiver was on the back of the archer, that he could take his hand over the shoulder, take an arrow without wanted with the greatest ease. The immediate use for the arrow, the bow, also, as well as the case, and this was usually made of wood. To the act of taking it from this quiver for action, the prophet Habakkuk, in his sublime prayer, when he says, "I am quite naked," Hab. iii. 9.

In the figurative language of the Bible, the arrow is compared to the arrow of pestilence. Speaking of rebellious Judah, the Lord says, "And the Lord shall be angry with him, and his arrow shall go forth as the lightning, and shall smite him, and shall break down his tower, and shall bring down his strong hold." Jer. li. 3. The pestilence, and other smiting calamities, are also described as arrows, threatening the security of the righteous. "For the day shall come, that he shall not be afraid," for the day," Psal. xci. 5. And it is in the Oriental languages. Thus BUSBEQUIUS said, when he said, "I desired to remove to a less

received from Solymán, the Emperor, this message : That the Emperor wondered what I meant. Is not the pestilence God's arrow, which always hits his mark ? If God would visit me herewith, how could I avoid it ? 'Is not the plague,' said he, 'in my own palace ? and yet I do not think of removing.' " The psalmist, seeing by faith the destruction of his enemies, sings, "He hath bent his bow, and made it ready." "He ordaineth his arrows against the persecutors," *Psa. vii. 12, 13*; see also *Ezek. v. 16*. The Saviour is, moreover, represented as using the bow, and as piercing his foes with his arrows, when, by the power of his blessed gospel, he triumphs over the nations. "Thine arrows are sharp in the heart of the King's enemies ; whereby the people fall under thee," *Psa. xlv. 5*. The evangelist John, also, alluding to the same happy and glorious event, says, "And I saw, and behold a white horse : and he that sat on him had a bow ; and a crown was given unto him : and he went forth conquering, and to conquer," *Rev. vi. 2*. And who is it that follows in the train of this almighty Conqueror ?

The martyr first whose eagle-eye
Could pierce beyond the grave ;
Who saw his Master in the sky
And called on Him to save :
Like Him with pardon on his tongue
In midst of mortal pain.
He pray'd for them that did the wrong :
Who follows in his train ?

A glorious band the chosen few,
On whom the Spirit came,
Twelve valiant saints, the truth they knew,
And braved the cross and flame:
They met the tyrant's brandish'd steel,
The lion's gory mane;
They bowed their necks the death to feel:
Who follows in their train?

A noble army, men and boys,
The matron and the maid,
Around their Saviour's throne rejoice,
In robes of light array'd;
They climb'd the dizzy steep of heaven,
Through peril, toil, and pain:
O God, to us may grace be given
To follow in their train? HEBER.

THE SWORD.

The sword is the most early weapon mentioned in Scripture; and we may conclude, from hence, that it is the most ancient of all the weapons which men have devised for the purpose of defending themselves, or attacking others. Of Esau it was said, by the patriarch Isaac, in his prophetic blessing, that he should live by the sword, Gen. xxvii. 40. It was also with the sword that Simeon and Levi did such terrible execution on the Shechemites, in revenge of their sister's wrongs, Gen. xxxiv. 25. And Jacob mentions the sword as one of those weapons with which he had defeated the Amorites, Gen. xlviii. 22. Thus we see that the art of working metal was known in those early ages of the world, a circumstance which

indicates, that a very considerable advance in civilization had been made.

The swords of the ancients were generally made of brass or copper. This may appear strange, but it is certain that copper was wrought long before iron; and it is also certain that it was applied to every use, whether domestic, operative, or warlike. We learn this from Homer, who applies brass, or copper, in the *Iliad*, to almost every use, and who describes the sword of Achilles as wrought out of that metal.

The forms of the sword, in ancient times and different nations, are too numerous to mention. It may be said of them generally, that those of civilized nations were straight; and those of barbarous nations, curved; but we would only refer to those which it is supposed that the Hebrews used in different ages. As the ancient forms of the most common articles are still retained in the East, the Arabian dagger, which is the most ancient of all modern oriental swords, has been pointed out as the probable form of those used in the patriarchal times. Then, again, those which the Israelites are thought to have used in the wilderness may have been such as we find represented on Egyptian paintings, one of which very much resembled the sickle, and the other, a broad-bladed, curved knife. Moreover, those which the Hebrews are supposed to have used, after their settlement in the land of Canaan, may have been of all the different kinds used by the modern Orientals, and such as were dug up at Cannæ, where the Romans, their

near neighbours, sustained their great overthrow by the Carthaginian armies. These latter are straight and tapering, with two edges and a sharp point, and are therefore adapted for cutting and thrusting. Their breadth is somewhat contracted towards the haft. Specimens of swords like these have been found in Ireland and Cornwall. It is very probable that the latter sword was used by the Israelites; for we gather from Scripture, that some which they used had two edges: see *Psa. cxlix. 6*.

The manner of wearing the sword, by the ancient Persians and Romans, was to suspend it from a belt on the right side. The Israelites, on some occasions, if not always, appear to have worn it girded on the thigh. It is thus that the psalmist speaks of it, in his description of the Messiah; "Gird thy sword upon thy thigh, O most mighty, with thy glory and thy majesty," *Psa. xlv. 3*. It is thus spoken of also in the Song of Solomon; "Every man hath his sword upon his thigh because of fear in the night," *Cant. iii. 8*. This may be illustrated from the practice in the East at the present day. Chardin says, "The Eastern people wear their swords hanging down at length, and the Turks wear their swords on horseback under their thigh;" thus apparently retaining the ancient usage.

But the girding of the sword on the thigh of the Messiah, which is spoken of in a metaphor, seems to convey the idea, that such was a custom on particular occasions. And so, in truth, it was; and it may also

be illustrated from existing customs in the East. When an Ottoman prince ascends the throne, he girds on his sabre. Morier, in his "Second Journey through Persia," says, "In a few days, Mahomed Jaffer was proclaimed by the khan, governor *pro tempore*, till the arrival of his brother, and was invested in this dignity by the girding of a sword on his thigh, an honour which he accepted with a reluctance perhaps not wholly feigned." This makes the allusion of the psalmist appear peculiarly emphatic.

The sword is introduced into Scripture in many interesting figures of speech. Thus, in the blessing which Moses bequeaths to the Hebrews, in the prospect of death, he represents the Almighty as the sword of their excellency; which intimates that they were protected by, and obtained victory over their foes, through him. "Happy art thou, O Israel: who is like unto thee, O people saved by the Lord, the shield of thy help, and who is the sword of thy excellency!" Deut. xxxiii. 29. The word of God is also represented as a sword. And such is the sword to which the psalmist alludes in the passage we have quoted, and of which St. John speaks, when describing the power and majesty of Christ; he says, "Out of his mouth went a sharp twoedged sword," Rev. i. 16. To the powerful and soul-subduing influence of this word, St. Paul, who calls it "the sword of the Spirit," Eph. vi. 17, bears witness; "For the word of God is quick, and powerful, and sharper than any twoedged sword, piercing even to the dividing asunder

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of soul and spirit, and of the joints and a discerner of the thoughts and intentions. Heb. iv. 12.

The dividing asunder, in this passage to have reference to the dividing the Jewish sacrifices, the process of which is described in the Mishna: "When the daily sacrifice was slain, the priest heaved the foot, and flayed it. And, when he had cut to the breast, he cut off the head; then he finished the skinning. He next divided and cleared out the blood; then he cut the sides; and, when he came to the right leg. Lastly, he cut the carcase down the middle of the bone, and thus *all* its parts were separated from him."

Another figure, in which the sword makes it represent the tongue of the wicked, even among the sons of men," said David, "whose teeth are spears and arrows, as a sharp sword," Psalms lvi. 4. And again, for deliverance from them, he says, "from the secret counsel of the wicked; from the workers of iniquity: who whet the sword, and bend their bows to shoot even bitter words: that they may shoot at the perfect: suddenly do they shoot: and are not," Psalm lxi. 2—4. On which passage Bishop Horne makes the annexed interpretation: "In personal *scoffings* and reviling

performs the part of a 'sword,' which is a weapon that can be used only in open rencounters; but 'bitter words' spoken in secret, and at a distance from him who is the subject of them, are like 'arrows,' which may be shot from an obscure and remote corner, and therefore cannot be warded off. The tongue, in both these capacities, was employed against that *perfect one*, the holy Jesus, in the days of his flesh. Would to God," he adds, "it had never been since employed against him and his disciples; or by his disciples against each other."

But if there is one passage in the Holy Bible in which the sword is introduced in a more interesting sense than another, it is the following, which is found both in the prophecies of Isaiah and Micah. "They shall beat their swords into plowshares, and their spears into pruninghooks: nation shall not lift up sword against nation, neither shall they learn war any more," Isa. ii. 4; Mic. iv. 3. War, then, we are assured by the unfailing word of prophecy, will cease. Man shall live in peace and harmony with his fellow man; and the accounts of the slaughter of our species, at which the heart sickens, shall no more be heard. This is one of the lovely features of the latter day glory, when the Saviour shall reign in and over the hearts of all men; when "the knowledge of the Lord" shall cover the earth, as "the waters cover the sea;" and when, in the figurative language of Scripture, Isa. xi. 6—8, which is thus beautifully paraphrased by the poet,



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The lambs with wolves shall graze
And boys in flowery bands the tiger
The steer and lion at one crib shall
And harmless serpents lick the pilgrim
The smiling infant in his hand shall
The crested basilisk and spotted snake
Pleas'd the green lustre of their scales
And with their forked tongue shall in

THE SPEAR.

The spear, or halbert, as an
seems to have been common among
origin, indeed, must have been of
may be easily traced. A stick sh
and hardened in the fire, is the on
known to the untutored savage; an
bly, the first spear among the ancie
ever, this would be improved, and
effective in the work of destructio
pointed with horn, fish-bone, and
in some countries where the use of
and, finally, it was pointed, succe
or copper, iron, and steel. Home
"brazen spears;" and Herodotu
spears and battle-axes, in his day
of, or covered with that metal. S
to have been known to the Hel
quently read in the Scriptures
spear;" and the "target," or lan
carried, besides his great heavy spe
tice of ancient heroes, is expressly
"brass" or copper, 1 Sam. xvii. (

concerning the construction of the Hebrew spear, but as the instrument is necessarily very simple, we may conclude that it resembled those of other nations. Those which are pointed out as the most probable representation of the spears used by the Hebrews, are those which are still retained by the Arabs. One of these serves both for thrusting and for throwing a short distance. It is about twelve feet long, and it is pointed with iron or steel. It is frequently plain, but sometimes it has two large balls, or tufts of black ostrich feathers, placed at a short distance from the top, the upper ball being fringed with short white ostrich feathers, which gives the weapon an elegant appearance. When the Arab throws his spear, it is generally at a horseman whom he cannot overtake, and then he only throws it from a short distance. To strike with it, he poises it for a time over his head, and then he thrusts it forward; sometimes he shakes it at the height of the saddle. Those that are pursued continually thrust the spear backwards, to prevent the approach of the pursuer's steed; and frequently, by throwing the point of his spear behind, he, by his dexterity, kills either the steed, or his rider. The spear, it should be observed, has an iron spike at the extremity, which alone adapts it for such a purpose. This may illustrate the passage which records the result of the swift-footed Asahel's determined pursuit of Abner. It is said, "He refused to turn aside: wherefore Abner with the hinder end of the spear smote him under the fifth rib, that the spear came out behind him; and

he fell down there, and died," 2 Sam. ii. 23. This spike is used also for the purpose of sticking the spear into the ground, when the warrior is at rest. And such was the practice among the Hebrews. When Saul pursued David into the wilderness of Ziph, he is described as asleep in his encampment,



with "his spear stuck in the ground at his bolster," 1 Sam. xxvi. 7. As much might be said of Homer's heroes. He describes Diomedes, with his companions in arms, asleep with their shields beneath their heads, and their spears planted in the soil on their ends inverted, while their polished heads glittered in the air as the lightning.

Besides this, the Arabs have a shorter kind of spear, which may be called a javelin, and may also answer to that used by the Hebrews. This spear may be hurled to a considerable distance. But the ancients used a great variety of javelins, and some such may have been used by the Hebrews. Thus, the light kind of dart used by the Romans, which was about three feet long, and not more than an inch thick, with a fine tapering point four inches in length, may have been the *Shebatim*, "darts," of which Joab took "three" in his hand, and struck through the heart of the undutiful Absalom as he hung on the tree, 2 Sam. xviii. 14. These were very slender darts, so slender, indeed, that they bent at the first stroke; so that the enemy could not hurl them back again. But the Romans had stronger and heavier darts than these, the two principal sorts of which were, the one square, and the other round. It was probably such as these that Saul, urged by the evil spirit that troubled him, hurled at David as he played his minstrelsy to soothe his troubled mind, 1 Sam. xix. 10. Ancient javelins were not always discharged by the hand. The projection, sometimes, was assisted by a strap girt around the middle. A sort of harpoon was also in use. A long strap was fastened to the head of the dart, which the warrior retained when he discharged it, and by which he drew it back again for further use.

In the figurative language of Scripture, the judgments of God, or his lightnings, are represented as spears. In his sublime prayer, the prophet Habak-

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kuk says, "The sun and moon habitation: at the light of thine and at the shining of thy glitte iii. 11. Allusion to the terrible of the spear is made by the prophet language: "The horseman lifteth sword and the glittering spear;" margin, "the flame of the sword, of the spear;" "and there is a Nahum iii. 3. Allusion is also in the lightning-like effect of the javelin, in the book of Proverbs, in Maimonides understands as the sinister woman, to point out the from vice, says, at the conclusion youth who is thus led astray, "I straightway, as an ox goeth to the fool to the correction of the stock javelin, "strike through his liver fatally, Prov. vii. Saint Paul also of the complete armour of a Christian fatal effects of this weapon in war taking the shield of faith, wherewith to quench all the fiery darts of 1 vi. 16: or, as it may be thus parallel, taking the firm belief of the doctrine of the gospel, wherewith he shall those furious suggestions and defeat the wicked one, which, like enveloped by the *swiftness of their passage.*"

passage, an elegant writer has observed; "These fiery darts, whether as fire-bearing arrows or javelins," (for they were supposed to have reference to both,) "were used both to distress and injure the persons of the enemy, or to set their tents and wooden buildings on fire. These missiles were, in their more simple form, twined round with tar and pitch, and discharged in a burning condition." But the more complete and injurious weapon is described by Ammianus Marcellinus as a hollowed reed, to the lower part of which, under the point or barb, was attached a round receptacle, made of iron, for combustible materials, so that such an arrow had much resemblance to a distaff. The reed was filled with burning naphtha; and when the arrow was discharged, if allowed to take full effect, it struck the enemies' ranks, or the object at which it was directed, and remained infixed, the flame consuming whatever it met with, and was of such a nature, that water had no effect upon it, but rather increased its violence; nor could it be extinguished, but by being smothered with earth. Arrian says, that the "fiery darts," if arrows, or javelins in the proper sense of the word, were easily extinguished; and they certainly were so, if opposed by a metal-covered shield, for they must have some soft substance whereon to alight to have the desired effect.

CHARIOTS OF IRON; OR, ARMED CHARIOTS.

The origin of the idea of wheel carriages has been ingeniously traced, by Goguet, from sledges; a

mode of travelling which it is easy to suppose must have been first invented. The use of rollers being discovered, the inventive faculties of man would naturally reflect, that if they could join the sledge to the roller, their labour would be greatly diminished, and so, by degrees, they would arrive at the knowledge of making wheels; first, rudely, and then advance, step by step, to perfection. And that they arrived at a perfect knowledge of the construction of the wheel at a very early date, appears both from ancient Egyptian and Persian paintings and sculpture, in which we see delineations of spoked wheels of chariots, similar to those now in use. That the former nation possessed chariots at a very early date, we gather also from the Bible. Pharaoh caused Joseph to ride in his second chariot through the land, when he interpreted his dreams of the seven fat and lean kine, and the seven full and blighted ears of corn, Gen. xli. 43.

But it is not to define the origin of chariots that we introduce them under the head of armour and arms; it is rather to point out the use to which they were applied in war. The first intimation we receive in the Bible, of their being used for such a purpose, occurs Exod. xiv. 6, 7, where it is stated that Pharaoh made ready his own chariot, and caused "six hundred chosen chariots, and all the chariots of Egypt," to accompany him in his pursuit of the Hebrews as they fled from their bondage. Now, although the text does not intimate it, we may with propriety imagine that some of these chariots were such as those which



ANCIENT TWO-HORSE CHARIOT.
(DESIGNED FROM VARIOUS SCULPTURES AND PAINTINGS.)

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prevented the tribe of Judah from the Canaanites from the valley, Judg. i. 19. 2 Sisera employed against the Hebrews namely, "chariots of iron." The same those which the Canaanites used at M. 4; those which David took from Heli Zobah, as he went to recover his border Euphrates, 2 Sam. viii. 4; those belonging to the Philistines, 1 Sam. xiii. 5; and the Syrians and those which we read of as being common, 1 Kings x. 26.

The explanation which most commentators give of the term "chariots of iron" is that they were not made of that metal, but armed with it; that is, they had iron on their poles, wheels, and axles, so that, when driven by the charioteer, they mowed down everything in their way; whence arose the saying that Judah felt in driving the Canaanites on the plain. They could drive them from where the chariots could not be used, and not stand against them on even ground. It forms us, that such chariots as these were used by the Persians in days of old, and that it is a remarkable feature in the armies of the ancients.

But there are some commentators who say that because chariots armed with scythes do not appear in Egyptian sculpture, and are not mentioned in his Iliad, although the chariot so fre-

in his poem, that such were not known thus early in Western Asia. If so, therefore, the conclusion would be, that the "iron chariots" of the Canaanites were not indeed made entirely of that metal, but so braced and strengthened by it, that their onset in war, compared with those of a lighter construction, would be most terrible. And should this have been the case, the term "iron" might very properly be applied to them, in the same manner as "splendid" and "bright" was applied by Homer to Greek chariots, because they were embossed with brass, tin, silver, and gold. The description which the poet gives of the chariot of Hebe is very interesting, and shows the degree of perfection to which the making of chariots had arrived at that early date.

Hebe to the chariot roll'd
The brazen wheels, and joined them to the smooth
Steel axle ; twice four spokes divided each,
Shot from the centre to the verge. The verge
Was gold, by felloes of eternal brass
Guarded, a dazzling show ! The shining naves
Were silver ; silver cords, and cords of gold,
The seat upbore ; two crescents blazed in front.
The pole was argent all, to which she bound
The golden yoke with its appendant charge
Inserted braces, straps and bands of gold.

The form of those chariots which are mentioned in Scripture as belonging to the Egyptians may be satisfactorily gathered from the paintings and sculptures of that nation. See engraving on page 46. On these they are represented as a small box, with just sufficient room for the warrior to stand in, mounted

on two low wheels. Two horses are attached to it, and the animals are adorned with rich trappings, and plumes of feathers wave over their heads. The warrior stands erect in his chariot, and has the reins lashed around his waist, by which he appears to have controlled the horses by the movement of his body alone. Generally, he is furnished with bows and arrows; but sometimes he bears in his hand a weapon somewhat like a reaping hook, only it is not so much curved. These chariot warriors are, in some instances, represented as fighting on foot, while the heads of those they have slain are fixed in the different parts of the car; and sometimes captives are depicted as dragged along behind the chariot of the conqueror. This would indicate what sort of treatment the Hebrews would have experienced, had not their Almighty Leader interposed on their behalf.

With reference to the war chariots, not Egyptian, mentioned in the Bible, if they were not armed as some think, then the most probable representation of them is the ancient Persian chariot, which agrees better with the description given of the war chariot by Homer than does the slight war car of the Egyptians.

The Hebrews do not appear to have used the chariot to any extent in war. This is the natural result of the command given by the Hebrew lawgiver to that people, namely, that they were not to multiply horses, Deut. xvii. 16. The first intimation we have of their possession of chariots is, that David reserved

one hundred of the thousand which he took from Haddadezer for his own use, while he destroyed the rest. After this, we find Solomon possessed one thousand four hundred. But although that monarch seems to have employed them, they do not appear to have been much used in after days. None, indeed, but their kings and chief captains seem to have been privileged to ride in them.

To the impetuosity with which the chariot was wont to be urged onwards in war, there are several allusions in holy writ; and, for this, the sacred writers have adopted it in several emphatic and interesting figures. Thus the psalmist, meditating upon the mighty power of God, says, that he maketh "the clouds his chariot," *Psa. civ. 3*. The prophet Isaiah, also, in predicting God's judgments against the wicked, likens his chariots to "a whirlwind," *Isa. lxvi. 15*; and the prophet Habbakuk speaks of the Almighty as riding victoriously in "chariots of salvation," *Hab. iii. 8*. In the Song of Solomon, moreover, the Saviour is represented, for his glory, greatness, and the speed with which he comes to the relief of his people, as coming like the chariots of Ammi-nadib, which has reference to some noted charioteer. "Or ever I was aware, my soul made me like the chariots of Ammi-nadib," *Cant. vi. 12*; or, as it is in the margin, "set me on the chariots of my willing people," that is, their faith, their hope, and desires, on which he would fain hasten to their aid.

THE SHIELD.

The shield is, undoubtedly, the most ancient, as well as the most general piece of defensive armour known. It is mentioned in the Bible long before the helmet, or any other armour of defence; no other, indeed, appears in the Pentateuch. What nation first invented it cannot be ascertained; the honour of it is, however, claimed by the Egyptians. The use to which it is applied is, to break the force of the blows of an opponent; and as Diodorus informs us, that the Egyptians in the earliest ages invested their bodies with skins of lions and bulls, the superior convenience and efficacy of shields would, very likely, soon occur to their minds, and therefore they may have been the inventors of it. As much, however, may be said of other nations, for there is scarcely any nation in which it is not employed in some shape or other. Even the untutored savage, who knows nothing of the helmet or cuirass, is seldom found without his rudely formed shield.

There are three or four shields mentioned in the Bible. The largest was that called *tzinnah*, which was twice the size of an ordinary shield. This we gather from 1 Kings x. 16, 17, and 2 Chron. ix. 15, 16, where six hundred shekels of beaten gold are said to have been employed in its construction, while three hundred only was employed in the *magen*. This shield may answer to the larger shields of ancient nations, and which were used chiefly by persons on foot. Thus

Homer speaks of the "bull skin border" of the "bossy shield" of Hector, as smiting his neck and heels as he went into the field of battle. The same fact is gathered also from the injunction which the Spartan mothers gave their sons, as they went forth to meet their foes: they were either to bring the buckler back again, or be brought back upon it; an injunction which bears reference to the sentiment of honour connected with the preservation of the shield among that people. Nor with that people alone. The civilized Greeks and Romans shared the same sentiment; and the barbarous Germans excluded those from civil and religious privileges who left their shields in the field of battle. The Hebrews, likewise, possessed the same feeling of honour. Hence it is, that David, in his beautiful and touching ode on the death of Saul and Jonathan, says, "Ye mountains of Gilboa, let there be no dew, neither let there be rain, upon you, nor fields of offerings: for there the shield of the mighty is vilely cast away, the shield of Saul, as though he had not been anointed with oil," 2 Sam. i. 21.

The length of these shields indicates that they were either oblong or oval; and that they were so, we gather from the fact, that they are described as "enclosing," or "encompassing," the whole body of the warrior. To this effect profane authors write, and so does the psalmist. Describing the security of the righteous, under the protection of Heaven, he says, "For thou, Lord, wilt bless the righteous: with favour wilt thou compass him" (or, as it is in the mar-

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gin, "Thou coverest over, or protectest with a shield," *Psa. v. 12.*

The manner in which these shields described in various passages of *Homer* indicates that they were supported by a strap which hung from the right shoulder, and extended across the breast to the left side, where it was attached to the shield; that in marching it was thrown forward in approaching the enemy it was turned so that sometimes, from its great weight, a man's consideration had an attendant, whose business was to carry the shield before them. This was not merely when it was not wanted, but in action, to ward off the missiles hurled at them. When in close action, the warrior of *Homer* carried his shield on his left arm. These facts may be also confirmed by *Scripture*. *David* was made *Saul's* armourbearer, *1 Sam. xvi. 21*; and *Jonathan* had an armourbearer who took an active part in his exploits against the *Philistines*, as recorded *1 Sam. xiv. 15*. *David* also adopted the same practice. *1 Sam. xviii. 4*. *David's* armourbearer, who carried his shield on his left arm, when he defied the armies of the *Philistines*, *1 Sam. xvii. 7, 45*. The use of this was obvious: it saved the warrior from the weapons of his enemy.

But shields were not always used in this manner. Sometimes, when a body of men acted in close ranks, they joined their shields, and opposed as a wall against the assault of the foe. The same

also adopted in besieging places. They joined their shields over their heads, to protect themselves from the missiles discharged upon them by the enemy, and thus, as it has been aptly observed, "they were covered from the weapons of their enemies, as a tortoise by its shell;" from whence it derived its name *testudo*, or "tortoise." This invention has been described in various forms by ancient authors, and it appears to have been known to the Hebrews. In the prophecies of Ezekiel, the king of Babylon is described as lifting up his buckler against the city of Tyre. The prediction runs thus: "He shall slay with the sword thy daughters in the field: and he shall make a fort against thee, and cast a mount against thee, and lift up the buckler against thee," Ezek. xxvi. 8.

Another shield which the Hebrews had in use was, as we have seen, the *magen*. This shield is, indeed, the first mentioned in Scripture, Gen. xv. 1, and seems to have been that commonly used. It was conveniently portable, and probably more useful than the *tzinnah*; for, though it did not protect the whole person, it could be turned with the greatest ease to ward off the threatened blow, or the coming missile. The *magen* was about half the size of the *tzinnah*, and seems to have been used among the ancients, by horsemen, by charioteers, and sometimes by light armed footmen. Gesenius thinks that this shield is analogous to the Roman *clypeus*, and it is very probable, since they appear to agree in form and size.

Thus the *clypeus* was round, oval, or hexangular in figure, and had sometimes a boss in the centre; and so also had the *magen*. Eliphaz, describing the madness of the sinner in opposing the Almighty, borrowing the figure from a warrior running recklessly upon the shield of his foe in battle, says, "He runneth upon him, even on his neck, upon the thick bosses of his bucklers," Job xv. 26. The central boss of the *magen* was a kind of projecting dagger, which rendered the shield at once an *offensive* and a *defensive* weapon, a circumstance which makes the figure more striking. The number of bosses varied; the shield of Agamemnon had twenty-one, that is, twenty round the shield, and one in the centre.

Another of the shields of the Hebrews was the *sohairah*, which, from the etymology of the word, would appear to point out a shield of a round form; a shape common for the smaller, and sometimes adapted for the larger shields. The Roman shield, called *parma*, which was small and round, and used both by cavalry and light-armed foot, has been pointed out as the type of the *sohairah*. It is used at the present day in the East.

Another Hebrew shield is the *shelet*; but as the term is sometimes used synonymously with *magen*, it is thought that the same kind of shield is referred to, with some slight variation of make and ornament. See Song of Solomon iv. 4, where they are spoken of as hung up in the armoury of David together; and Psa. xxxv. 2, where they are mentioned figuratively

as being used by the Almighty for the protection and deliverance of his people.

The material of which shields were made by the ancients was sometimes of wood, as they are still among barbarous nations. Of such material Xenophon describes the Egyptian shields to be composed in his day; and so does Plutarch those of the Romans, till the time of Camillus, and that general, he informs us, caused them to be covered with plates of iron. Ancient shields, however, at the period of history with which we are most familiar, were made of bull's hide doubled or tripled. Of such material was the shield of Hector, and those of the Greeks and Trojans generally. These shields were often anointed and rubbed with oil, to keep them from cracking or being injured by the wet, as those of metal were likewise, to preserve them from rust. This circumstance points out the analogy between the material of the Hebrew shields and those of the Romans; for we find, in Scripture, allusions to the same practice; see 2 Sam. i. 21, 22; Isa. xxi. 5.

The shields of skin had often a metallic border, and were plated, and otherwise strengthened, with metal, brass, silver, or gold. Thus were the shields of Ajax and Hector covered, from which circumstance they were denominated "brazen shields." Thus also we may conjecture that the shield of Goliath, and the golden shields of Solomon, (which Shishak, king of Egypt, took away, and for which Rehoboam substituted shields of brass,) may have been covered in-

stead of being solid. Shields of solid metal were, however, often hung up for display in armouries and sacred places by the heathen; and those of Solomon might, therefore, have been of solid gold; see 1 Kings x. 16, 17; xiv. 25—28. The shields of the ancients were often highly polished, and were kept in cases (perhaps of leather) when not in use; hence, to uncover the shield, as Kir (that is, Assyria Proper) is said to have done, expresses a preparation for battle, Isa. xxii. 6.


The shields belonging to the Arabs are generally round, and vary from ten to eighteen inches in diameter. The most valued of these are made with the skin of the hippopotamus; but they have some made with the skin of the *manat*, a fish which is the *trichechus manatus* of Linnæus; and they possess also shields of metal and hard wood, the latter of which are sometimes plated with copper, or covered with iron bars. The Hebrews are also supposed to have been acquainted with the shields of Persia. Some of the shields of the ancients were elaborately ornamented with various figures; such as birds, beasts, and the inanimate works of nature; representations of the exploits of warriors, and effigies of gods and heroes. In such a manner were the shields of Achilles and Agamemnon adorned; and some conjecture that the golden shields of Solomon were ornamented in like manner; but of this no proof can be adduced.

The use of the shield, as is well known, is to defend the warrior from harm. How emphatic, then, are

those passages of Scripture which represent the Almighty as a shield and protector of his people. "Fear not," said he to Abraham, in a vision; "I am thy shield, and thy exceeding great reward," Gen. xv. 1. The psalmist, also, calls the Most High his "buckler," and boasts that he had given him the shield of his salvation, Psal. xviii. 2, 35; and speaking of the safety of the righteous, he says, "His truth shall be thy shield and buckler," Psal. xci. 4; see also Psal. v. 12. Faith, moreover, that is, the firm belief of the promises and doctrines of the everlasting gospel, is represented as the Christian warrior's shield. In the description of his armour, the apostle Paul says, "Above all, taking the shield of faith," (to the efficacy of which he bears his testimony,) "wherewith ye shall be able to quench all the fiery darts of the wicked," Eph. vi. 16.

HELMETS.

As a part of defensive armour, the helmet is of high antiquity; some sort of covering of this description appears, indeed, to have been worn by warriors of every country. Some time elapsed, however, before it was brought to perfection. At first, when a defence for the head was felt to be needed, a stronger make to the cap was given; then they were quilted or padded with wool, then formed of leather, and, finally, they were made of metal. After this, flaps were added to protect the neck and cheeks, and visors to guard the face; and they were at length ornamented



with embossed figures, ridges, crests of animal figures, horsehair, feathers, etc. Among many nations, when the war dress consisted of skins, it was usual to cover the head with the skin of the animal; and even after other dresses were adopted, the skin of an animal's head, with its hair on, and its teeth exposed, savagely grinning at the enemy, was preferred for this purpose. When more convenient war caps were invented, these savage helmets were laid aside, but still representations of them were affixed to the top of their newly-invented caps, a circumstance which some infer gave rise to the origin of crests and other annexations of helmets.

Of the Hebrew helmets, called *coba* or *koba*, little is known, save that they were generally of brass, as were those of the Greeks and Romans; and that the helmet of the king was distinguished by its crown. It is possible, however, as the royal helmet in Egypt, the helmets of Asia Minor, and those of the Greeks and Trojans, were crested, that the crest was known also to the Hebrews. In the absence of all positive information, with reference to the shape of the helmet of the Hebrews, we may mention the Phrygian, Egyptian, Syrian, Persian, and Dacian helmets, as the probable forms of those worn in Palestine. The Hebrews must certainly have been well acquainted with these helmets, and if they did not copy them entirely, the forms of those they wore were doubtless modified by them. These remarks apply more particularly to the cylindrical helmets, or "impenetrable caps," as

they are termed by Zenophon, of the Persians, of which the Syrian is a modification. These figures might be called "crown helmets," and one such as these Saul might have worn when he fell on the mountains of Gilboa; see 2 Sam. i. 10; where the Amalekite relates, that he took the crown, which is supposed to have reference to a crown connected with the helmet, from off the fallen monarch's head.

By the prophet Isaiah, salvation is represented under the figure of a helmet. Transported into future ages, in his description of the deliverance which the blessed Redeemer wrought for a sinful world, he says, "He put on an helmet of salvation upon his head," Isa. lix. 17. Hope also, by the apostle Paul, is represented as a helmet. Thus, speaking of Christ's coming to judgment, he exhorted the Thessalonians in this emphatic language: "But let us, who are of the day, be sober, putting on the breastplate of faith and love; and for an helmet, the hope of salvation," 1 Thess. v. 8. And in his description of the Christian's armour, these words are found; "And take the helmet of salvation," Eph. vi. 17; or, in other words, "Take that cheerful hope of complete deliverance and eternal happiness, which, like a helmet, will, in the day of battle, cover your head from all danger, and preserve you from the fatal effects of all temptations, from worldly terrors and evils."

COAT OF MAIL—SUIT OF ARMOUR.

After men had devised the means of protection for the head, it was natural for them to extend the same protection to other parts of the human frame. Hence it was that the cuirass, or “coat of mail,” was formed. We must not suppose, however, that this defensive armour was made perfect in the first instance; rather, we may imagine that there were many progressive kinds of armour for the body used before the perfect coat of mail was discovered. The skins of animals, birds, and fishes; hides, mats, wood; woollen, linen padded or folded; strong twisted linen; leather bordered with metal; and, finally, entire plates of metal, have been pointed out as used in succession, before the fine specimens of mails which Egyptian, Phrygian, Dacian, Greek, and Roman sculpture offer to our notice. Among these, we notice more parti-



cularly the scaled armour, that being the most probable make of the “coat of mail” worn by Goliath, the champion of the Philistines, as mentioned, 1 Sam. xvii. 5; and which, if so, affords the most ancient specimen of

scaled armour we have on record. The construction of this armour, among the ancients, was brought to great perfection. It was so flexible, that it yielded to the pressure of the muscles, and to the various motions of the body; and it displayed not only the shape, but also the muscular parts of the wearer. Some nations constructed this armour of metal, which was cut into the shape of leaves, scales, etc., in such a manner that the pieces fell over each other, like the feathers of a bird, or the scales of a fish. Such was the kind of armour which the Greeks and Romans adopted, from specimens offered them by other nations, whom they termed barbarians. But every nation did not construct their scaled armour of metal. Properly speaking, the Dacians and Sarmatians were without such material; and, to remedy the deficiency, they collected the hoofs of horses, and, after having purified them, cut them into slices, and polished the pieces, making them resemble the scales of a dragon, or a green pine cone. These they sewed together with the sinews of horses and oxen, and we are informed that they were not inferior, either in point of elegance or strength, to the metal-constructed armour of the Greeks and Romans. With such armour as this any part of the body might be covered; and accordingly, we meet with figures covered with a scale constructed dress from head to foot, and even mounted on steeds clad in the same manner to their very hoofs.

The various parts of which ancient armour consisted are as follow :—

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I. *The thorax.* This was the of armour, devised for the protection of the body. It was, in fact, the body armour of the ancients, used for many ages. Among the Egyptians, who manufactured the *thorax*, and who are been the inventors of it, it was many times folded, and quilted in such a manner as to be the point of a weapon. Other than these linen pectorals. Thus we see that the *thorax* of the lesser Ajax was of linen. The Persians, some have said, had the *thorax* of metal; and others say that it was the principal body armour of the Greeks.

II. *The corselet, or short cuirass.* This was a waistcoat made in various times consisting of two components, one fastened to each other at the sides, and the other the back of the body. It was sometimes plain in its construction, and sometimes ornamented with figures of various metals, in wreathings, borders, and various figures. The *corselet* was affixed on the breast of the Roman soldier, and was designed as an amulet.

III. *The girdle.* The girdle was a piece of armour on which ancient warriors fastened their swords. The gift of it to another, indeed, was a mark of consideration. Hence it is, that we find in history, that Jonathan gave his

David; and, in profane history, that Ajax, after contesting with Hector, presented him with the girdle he wore, as a token of future friendship. The girdle was often highly ornamented. The use of it was to keep the armour or the clothes together, as well as to receive the sword; which, combined with its defensive character, has caused sacred writers to use the terms "to gird" and "to arm" synonymously.

IV. *The skirt, or petticoat.* This portion of the armour of the ancients fell below the girdle, and, when used with the corslet, covered only the hips and parts of the thigh; but when used with the long cuirass, it covered the thighs almost entirely. Sometimes it was merely a skirt, but very frequently it consisted of one or more rows of leathern straps, plated with metal, and bordered and fringed, thus forming a piece of armour.

V. *The long corselet, or cuirass.* This piece of defensive armour may be said to combine all the various parts above described, except the girdle. When put on, in connexion with the helmet and greaves, like these several parts, only the arms, the lower part of the thighs, and the face were left unprotected.

Thus have we briefly described the construction of ancient armour; but as to what description of armour was worn by the Hebrews, we have no positive information. It is possible, that, at different periods, they may have been acquainted with all those we have mentioned, and their own may have been modified by them. Sir S. Meyrick is of opinion, however, that the He-

plate," means always the *thorax*, and that the
brews derived it from Egypt. He thinks
that in remote times it was attached to a shawl
after the manner in which the sacred breastplate
fastened to the ephod of the high priest. His
argument runs thus :—" Beneath the pectoral were
plates of brass or other metal, and the upper
of them was bound upon the bottom of the
which connected the pectoral with the belts, and
of them together formed a tolerably perfect armor
the front of the whole body. These belts were
usually two, one above the other, and appear similar
to those that are represented in ancient Greek sculptures,
though in some degree higher up. This mode of
armor perfectly explains the passage in Scripture
where Ahab is said to have been smitten with an arrow
between the openings or joints, that is, of the belt
between the *thorax* or *pectoral*, 1 Kings xxii.
The *pectoral* of the Egyptians was made of gold
and perhaps, anciently, that of the Jews .

an aperture at the upper part, through which the head was passed when it was put on the body. Strutt," he adds, "conjectures that it was the tunic upon which the *thorax* was put, and bore the same relation to the *thorax* that the ephod did to the sacred *pectoral*." Whether this opinion is correct we cannot say, but it is certain, that in the New Testament, the various passages which speak of armour have reference to that worn by the Romans.

Some of these passages which are of the deepest interest to the reader we introduce to his notice. The apostle Paul, having taken a view of the foes with whom the Christian warrior is called upon to combat, exhorts them to "put on the whole armour of God." And this armour he describes in the most energetic language. "Stand therefore," says he, "having your loins girt about with truth,"—that is, with sincerity and integrity in the profession of the Christian faith,—“and having on the breastplate of righteousness,”—which Doddridge refers to a constant regard to the practice of holiness in the sight of God, and to justice and integrity in our intercourse with the world, which, like a breastplate, will defend us against the assaults of our great spiritual opponent,—“and your feet shod with the preparation of the gospel of peace;” that is, with all the virtues of fortitude, self-denial, self-government, perseverance, and peaceableness.—“Above all, taking the shield of faith,”—the firm belief of the doctrines and promises of the gospel,—“and take the helmet of salvation,”—the cheerful

hope of complete deliverance and eternal happiness, which, like a helmet, will, in the day of battle, cover your head from all danger, and preserve you from the fatal effects of all temptations, and from worldly terrors and evils,—“and the sword of the Spirit, which is the word of God”—so called, because it is given by the inspiration of the Holy Spirit, and because its doctrines, precepts, and promises, are the most effectual means of putting our spiritual enemies to flight. This armour having been put on, the apostle goes on to exhort the Christian warrior to pray always, and to watch incessantly, like soldiers; to whom it was death to be found sleeping on their posts, Eph. vi. 11—18.

This armour is also called by the apostle, “the armour of righteousness on the right hand and on the left,” 2 Cor. vi. 7; a phrase which has been conjectured by some to have reference to those soldiers who could use the right and the left hand with equal effect, as some of the ancient heroes did. Others, however, conclude, with greater propriety, that the expression refers to defensive armour, which defends the warrior on every hand with more certainty than his own skill could possibly do. The armour of the Christian, moreover, is called the “armour of light,” Rom. xiii. 12, which the apostle exhorted the Roman converts to “put on.” This is a strong and beautiful metaphor, importing that Christians are to follow the doctrines, examples, and precepts of Christ; and to adorn themselves therewith, as with a splendid robe not to be put off; because it is the garb intended for

that eternal day which is never to be succeeded by the shades of night.

GREAVES.

Greaves were a kind of boots without feet, made for the defence of the leg. They were made of bull's hide or metal, generally of brass, as those mentioned as a portion of Goliath's armour were, 1 Sam. xvii. 6, or copper. Many of the ancient greaves terminated at the ankle, and rose in front nearly to the top of the knee; but there were some kinds that did not reach so high. They frequently opened behind, where they were buckled, buttoned, or tied to the leg, the opposite edges nearly meeting. Some ancient greaves, however, are represented as having the open part in front; thus defending the calf rather than the shin. The use of greaves was to guard against all impediments, as iron spikes, etc., which the enemy strewed in the way, as well as to enable the soldier to make his way through thorns and briers. In battle, sometimes, the greave was worn only on one leg, namely, the left; that being, with the left side, generally the advanced part of the body in action, on account of the buckler being worn on the left arm.

The use of greaves, among the ancients, was not confined to warriors. While we learn from Homer, that the Greeks and Trojans used them in battle, we learn also that husbandmen wore them for the same purpose as coverings for legs are worn by husbandmen at the present day, to defend them from thorns. Of *Laertes*, it is said, when he was collecting thorns

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for a defence, that he wore "leathern garments were tied with thongs, and patched, "as it is added, "against sharp thorns."

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THE FAN.

THE fan, or winnowing shovel, in the East is usually a *light* wooden frame, about a yard

wrought either with hair or palm leaves. The shape of it is semi-oval, and it is held by the fanner at the rounded end. The use to which it is applied is to winnow corn; the process of which, as it was practised by the ancients, we describe. After the corn had been trodden out by the oxen in the threshing floor, which was mostly in the harvest field, it was thrown up (the corn, the chaff, the straw, the unthreshed ears, and clods of earth) indiscriminately into one heap in the middle. After this, it was tossed up into the wind, which removed the broken straw and the chaff, while the rest fell into a separate heap. The earth and other impurities were then removed from the grain by means of a sieve, and the heap containing many ears yet unbroken, or with the corn not fully crushed out, was again exposed to the feet of the oxen. This done, it was again thrown up across the wind by the *mizreh*, or fan as it is rendered in our version, Isa. xxx. 24, and while the pure grain fell to the ground, the light chaff was borne far away by the wind. Such was the process of winnowing corn among the ancients in eastern countries, and such, from Dr. Shaw's testimony, appears to be the process now. He says, that, "after the grain is trodden out, they winnow it by throwing it up against the wind with a shovel or fan." From the paintings of the Egyptians it would appear also that *their* method of clearing the corn was similar.

Bearing this process of winnowing corn in mind, in connexion with the fact that threshing floors, as we learn from Scripture, Judg. vi. 37, Hos. xiii. 3,

and from Hesiod, were spots chosen for their keen exposure to the agitation of the wind, we shall feel the full force of the psalmist's figure of speech, wherein he introduces it to symbolize the destruction of the wicked: "The ungodly are like the chaff which the wind driveth away," *Psa. i. 4*. The prophet Jeremiah also fitly adopts the same figure, to show the utter rejection of the Jews by the Almighty. Speaking prophetically, and in the name of the Lord, he says, "I will fan them with a fan in the gates of the land," *Jer. xv. 7*. Again, he adopts similar language to show the utter destruction of Babylon. "Behold, I will raise up against Babylon, and against them that dwell in the midst of them that rise up against me, a destroying wind; and will send unto Babylon fanners, that shall fan her, and shall empty her land," *Jer. li. 1, 2*. The same figure is used with equal propriety by the holy Baptist. Alluding to the work which the Redeemer was just entering the world to perform, namely, the purifying to himself "a peculiar people, zealous of good works," and the utter destruction of the wicked, who will neither know God, nor obey his gospel, he says of him, "Whose fan is in his hand, and he will thoroughly purge his floor, and gather his wheat into the garner; but he will burn up the chaff with unquenchable fire," *Matt. iii. 12*. The latter clause of this verse has evident reference to the custom of leaving the chaff, which the wind had scattered, to be burned with the stubble, as manure for the ground.

LANTERNS AND TORCHES.

It is very probable that the lanterns in use among the Hebrews, and which are mentioned John xviii. 3, were such as are now used in Western Asia. These are of a very simple construction. They consist of a round top of tinned copper, furnished with a handle, and a similar bottom, furnished with a stand for a candle. Between these is a cylinder of waxed cloth, or white paper, extended over rings of wire. When rested on the ground, these rings become pressed, or folded down, between the bottom and the cover, so that the candle rises through it, remaining as exposed as a candle in a broad-bottomed candlestick. When raised by the hand, however, the cloth cylinder is unfolded, and the size of the lantern, which is from two to three feet in height, by about nine inches round, is then seen. Such lanterns as these are used in Egypt and Persia. Speaking of the travelling of the people in the former country, Pococke says, "By night they rarely make use of tents, but lie in the open air, having large lanterns made like a pocket paper-lantern, the bottom and top being of copper tinned over, and instead of paper they are made with linen, which is extended by hoops of wire, so that, when it is put together, it serves as a candlestick, etc., and they have a contrivance to hang it up abroad, by means of three staves."

Of oriental torches it may be said, that those in modern use may also, like lanterns, be such as were

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used anciently. They consist of a kind of the form of a cup, for containing the coals, sometimes with, but more frequently without a receptacle below for receiving whatever particles fall from the grate. They are mounted on poles (and more especially when used in caravans or an encampment) on very tall poles, which stand upright in the ground; thus serving at once for warming and for affording light to the caravan.

We learn from "the parable of the talents" (Matt. xxv. 1—13, (see engraving on page 100)) that as was the custom among the Greeks and Romans, so also the Jewish nuptial processions took place at night, and by the light of torches or lamps. In the form of the lamps used on these festive occasions the rabbins say, were similar to those used by the Arabians of old. They are thus described: "It was the custom, in the land of Ishmael, to convey the bride from the house of her father to her husband, in the night-time: and there were carried staves, upon the top of each of which was a shallow dish, containing rags, oil, and pitch, and which, when kindled, formed blazing torches, which preceded the bride." Such torches as these were used by the people of Arabia and Egypt on similar occasions. It is possible, also, that the torches by Gideon and his soldiers were similar to these. Three hundred such, blazing out at once on all sides of the camp, and the sound of the trumpets in the same direction, must have



THE TEN VIRGINS.

consternation an unprepared and careless host, of which the greatness of the number would only serve to increase the confusion ; see Judg. vii. 16—22.

The peculiar feature of the torch is the bright light which it affords, and for this the sacred writers have adopted it as one of those apt symbols with which their writings abound. Thus the word of God, because it unfolds his will to man, and directs our earthly course aright, is called by the psalmist a "lamp," or "torch." "Thy word is a lamp unto my feet, and a light unto my path," Psa. cxix. 105.



In the book of Job, prosperity also is symbolized under the figure of a lamp. Drawing an awful picture of the final end of wicked men, Bildad says, "The light shall be dark in his tabernacle, and his candle" (or lamp) "shall be put out with him," Job xviii. 6. And Job himself speaks to the same effect ; "How oft is the candle of the wicked put out ? and how oft cometh their destruction upon them ? God distributeth sorrows in his anger," Job xxi. 17. Solomon, also, in comparing the prosperity of the righteous with that of the wicked, adopts similar language ; "The light of the righteous rejoiceth : but the lamp

of the wicked shall be put out," Prov. xiii. 9. And again, showing the result of the undutiful behaviour of a child towards his parents, who cannot hope for a blessing from Heaven, he asserts, that "Whoso curseth his father or his mother, his lamp shall be put out in obscure darkness," Prov. xx. 20.

The favour of God is also typified under the figure of a candle or lamp. Bemoaning his former prosperity, the patriarch Job, in the midst of his afflictions, exclaimed, "Oh that I were as in months past, as in the days when God preserved me; when his candle shined upon my head, and when by his light I walked through darkness," Job xxix. 2, 3. And the psalmist, under the influence of that hope which lifts us up above the world, and makes us smile alike at its joys and its sorrows, in a beautiful song of thanksgiving says, "For thou wilt light my candle: the Lord my God will enlighten my darkness," Psa. xviii. 28.

The salvation of the church from all her troubles is, moreover, likened by the prophet Isaiah to a burning lamp. In the fervent desire which he had to confirm the church in the promises of God, he exclaimed, "For Zion's sake will I not hold my peace, and for Jerusalem's sake I will not rest, until the righteousness thereof go forth as brightness, and the salvation thereof as a lamp that burneth," Isa. lxii.



THE DIAL.

The "dial of Ahaz," mentioned 2 Kings xx. 11, and Isa. xxxviii. 8, on which a miracle was performed, to mark the certainty of Hezekiah's restoration to health, has given rise to much discussion. As the Hebrew has no word to express a dial, and the word in the sacred text means "steps" or "degrees," many commentators, both ancient and modern, conclude that this famous "dial" was a stair, formed with such art and proportion, that the shadows of the steps expressed the hours and the course of the sun. Others, however, contend that it was a real dial, but

of what form, whether horizontal, vertical, or otherwise, they are not agreed. The rabbins say, that it was a concave hemisphere, in the middle of which was a globe, the shadow of which fell upon diverse lines, twenty-eight in number, engraved on the concavity. Such dials as these were invented by the Babylonians, from whom the western nations derived them; the Egyptians also had such dials. Without attempting to establish the identity of the dial of Ahaz, we would merely point out one which has been conjectured, with some plausibility, to be the dial in question. The invention of this is attributed to Berossus the Chaldean, who lived about the time of Alexander. Such is the testimony of Vitruvius; but, when he says "invented," probably he means no more than that he introduced it to the knowledge of the western nations. If this was the case, we may conclude that this dial was in use before the time of Ahaz; and we may suppose, that when he went to meet the Assyrian king at Damascus, he sent a dial, as he did an altar, to Jerusalem, with directions to make one like it. The shape of the dial of Berossus was a hemi-cycle, (half circle,) the principle of which will certainly illustrate the retrogression of the shadow better than the concave hemi-spherical dial. A representation of one of the most simple and interesting of this class is found in the "*Antiquités d'Herculaneum*." The original was made of white marble, and was found at Civita, 1762. The resemblance of this dial, as well as that of another found at

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Tusculum, near Rome, to those who to Berosus, has been noticed by acquainted with them. We would subject, that the first contrivance measurement of time, was setting midst of an open area, on the p different lines were marked, wh necessary indications, as the shado fell successively upon them. Suc were in use in Greece (before A had travelled in Chaldea, introdu thence) and Italy; and the fa Egypt, it has been thought, were i artificial gnomons.

Of the miracle which is mentio with the dial, Vitringa observes, “tors, and ancient Christian fathers, w the *sun* itself went backward. All, Scripture requires of us is, to adn *shadows* going backward; and this for without supposing any uncomm in the sun or in the earth. Nothing to effect this phenomenon than a solar rays; which might have be alteration in the density of the atm the original mentions only the bea the sun, and not that luminary its deavour to account for the phenom lessens the miracle; for we assign the atmosphere to the immediate

operation of Providence; and every extraordinary interposition of Providence is essentially and properly a miracle." Vossius also remarks, that neither in the book of Kings, nor in the prophecy of Isaiah, is the sun said to have gone backward, but only the shadow; and this, he supposes might be effected while the sun pursued its usual course. Some commentators, however, strenuously contend that the sun *did* go backward; and they adduce as a proof, that history records that the Chaldeans saw, and were alarmed at the miracle; and that the Chinese annals inform us the planet Mars, about the same time that this event happened, went back several degrees for the sake of one of their monarchs.

Some specimens of ancient sun-dials are given on page 77; the centre one of which answers to the descriptions of the dial of Berossus, and therefore has some claim to be identified with the dial of Ahaz.

MIRRORS.

Artificial mirrors seem to have been of great antiquity. The earliest of which we have any information were made of metal. Those which we read of in Scripture were made of brass. It is said that Moses "made the laver of brass," in the tabernacle, "of the looking-glasses of the women which assembled at the door of the tabernacle," Exod. xxxviii. 8. To the same description of mirrors Elihu also alludes in the book of Job, when he describes the sky as spread out "*as a molten looking-glass,*" Job xxxvii. 18.

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With reference to the former passage Cyril, observes, that it was the custom of the women to carry a looking-glass with them when they went to the temples, and places of devotion; that the Israelitish women made use of the same custom; which, it is easy to see, was from the desire of their appearing better dressed in the place of Divine worship. It is probable, for the practice of carrying mirrors was customary with females in the East. "The Moorish women, in Barbary, use mirrors and ornaments, and particularly of glass, which they hang upon their breasts, and lay them aside, even when, after their ablutions, they are obliged to go to work, in a pitcher, or a goat's skin, to fetch water. Mirrors were anciently made of metal, and from profane writers of antiquity we learn, that his hymn to Pallas, mentions that Venus, never looked into a mirror made of brass, nor into *water*, which her husband carried in his looking-glasses. There was also used for this purpose, a mixture of copper and silver, and a white metal, better adapted for reflecting light. Gold and silver mirrors were also used. The principal mirrors in use were of metal, brass or copper.

There are two very interesting passages of mirrors found in the epistles

speaking of himself and his fellow labourers in the church, says, "We all, with open face beholding as in a glass the glory of the Lord, are changed into the same image from glory to glory, even as by the Spirit of the Lord," 2 Cor. iii. 18: which Macknight thus paraphrases; "*We all, with an unveiled face, brightly reflecting as mirrors the glory of the Lord Christ, which shines on us, are, in the business of enlightening the world, transformed into the very image of Christ, the Sun of righteousness, by a succession of glory, coming on our face, as from the Lord of the covenant of the Spirit.*" Divesting the passage of the metaphor, the same writer observes, "We apostles, the ministers of the covenant of the Spirit, do not impart to the world a veiled or dark knowledge of that covenant, as Moses gave the Israelites an obscure knowledge of the letter, (the law.) But we all, having a complete knowledge of the covenant of the Spirit, (the gospel dispensation,) by inspiration from Christ, preach it every where in the plainest manner; so that, in diffusing the knowledge of God and religion through the world, we are the images or representatives of Christ, by the power of an abiding inspiration from him who is the Lord, or Author of the covenant of the Spirit."

The other passage alluded to occurs Jas. i. 23, 24. Speaking of the unprofitable hearing of the word of God, the apostle says, "For if any be a hearer of the word, and not a doer, he is like unto a man beholding his natural face in a glass: for he be-

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holdeth himself, and go
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take heed, lest at any tin
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The first mention of t
Gen. xxi. 14, where Abra

Hagar *one*, full of water, when he dismissed her and Ishmael from his tents. This was doubtless like the bottles which were made in the East in ancient days, namely, of the skin of the goat or kid. Such are used by the Orientals at the present day. Chardin informs us, that the Arabs, and all those that lead a wandering life, keep their water, milk, and other liquors, in bottles of this description. He thus describes them:—"These leathern bottles are made of goat skins. When the animal is killed, they cut off its feet and its head, and they draw it in this manner out of the skin, without opening its belly. They afterwards sew up the places where the legs were cut off, and the tail; and when it is filled, they tie it about the neck. These nations, and the country people of Persia, never go a journey without a small leathern bottle of water hanging by their side, like a scrip. The great leathern bottles are made of the skin of a he-goat; and the small ones, that serve instead of a bottle on the road, are made of a kid's skin."

These bottles are frequently rent, when old and much used; but they are capable of being repaired. This they do, the same author writes, "sometimes by letting in a piece; sometimes by gathering up the wounded place in manner of a purse; sometimes they put in a round flat piece of wood, and by that means stop the hole." This may help us to understand that passage, wherein the Gibeonites are said to have brought with them "bottles, old, and rent, and bound up," Josh. ix. 4, when they came to

Joshua, in craft, to obtain a league; and that, in which our Lord alludes to the custom of putting new wine into new bottles, the old ones being unfit to receive it, by reason of the fermentation, Matt. ix. 17. New bottles, likewise, as we learn from the book of Job, were sometimes put to the test by its strength. Elihu, at the commencement of his speech, wherein he reproves Job and his three friends, alluding to the force of his feelings, expresses himself in this figurative language: "Behold, my belly is as wine which hath no vent; it is ready to burst like new bottles," Job xxxii. 19.

From these latter passages, we learn that it was anciently the custom to keep wine, as well as water, in skins. We discover this, also, from the prophecies of Jeremiah. Under the parable of bottles filled with wine, that prophet represents the drunkenness and misery of Israel; see Jer. xiii. 12—14. Such was the custom among the Egyptians, as Herodotus states; such among the Romans, as the paintings at Herculaneum and Pompeii indicate; and such is the custom in the East at the present day. An elegant writer, speaking of the custom at Tiflis, says of the bottles containing wine, "Goats' skins are commonly employed; but those who have to store wine in large quantities employ ox skins. Stores of wine are in general kept secret in Mohammedan countries, the liquor being unlawful. But at Tiflis, the capital of Georgia, where the Christian religion is professed, and where this restraint does not operate, the present

writer seldom passed the wine stores without pausing to look at the remarkable display which they offered, and which called to mind the various passages of Scripture, in which a reference is contained to wine bottles of skin. The wine was generally contained in large ox skins, ranged around the store-room, and quite distended with liquor. The larger skins seemed to answer to casks, the smaller goat and kid skins appearing as barrels and kegs in the comparison, and they were chiefly used in conveying to customers the quantities they required. Individuals rarely keep large stocks of wines in their houses, but obtain a small supply of a goat skin or two from the wine store." This seems also to have been the case among the Jews; for Nehemiah, although holding the rank of governor, had no store of wine, for we read that he had a fresh supply every "ten days," Neh. v. 18. Maundrell also speaks to the same effect. Speaking of the Greek convent at Bellmount, near Tripoli in Syria, he says, "The same person whom we saw officiating at the altar in his embroidered sacerdotal robe, brought us the next day, on his own back, a kid and a goat skin of wine as a present from the convent." Such bottles are also still used in Spain, and are called *borrachas*; and the *Jelabs*, on their march from Soudan to Egypt, often use ox hides formed into capacious sacks, and properly seasoned with tar or oil to prevent evaporation. A pair of these is a sufficient load for a camel.

In Asia the peasantry keep many articles, both dry

and liquid, in bottles for security. These bottles are suspended from the roof, or hung against the walls, and as the smoke can only escape through an aperture in the roof, or by the door, they soon become quite black with smoke; and when they do not contain liquors, or are not filled with solids, they become shrunk and shrivelled. It is probably to both these circumstances that the psalmist alludes, when he in his afflictions exclaimed, "I am become like a bottle in the smoke," *Psa. cxix. 83*, which aptly represents one who was worn out and dried up with long anxiety and expectation.

In *Psa. lvi. 8*, we find David also addressing God thus: "Put thou my tears into thy bottle." From this figurative language, we may infer that the custom which existed among the Romans, and which still exists in Persia, of collecting the tears of mourners as they weep over the grave of the departed, was in existence also among the Hebrews. The manner of collecting tears in Persia has been thus described: "In the annual lamentations of the Persians for the slaughtered sons of Ali, their tears are copiously excited by passionate discourses and tragical recitations. When at the height of their grief, a priest sometimes goes round to each person, and collects the tears with a piece of cotton, from which he presses them into a bottle, preserving them with the greatest care." A striking illustration of the sacred text. The bottles in which the Romans deposited these tributes of affection were small, with long narrow

necks, and they were usually called *lachrymatories*; they were made of glass and pottery. Such urns as these were placed on the sepulchres of the deceased, as a memorial of the affection and distress of those who wept over them. From all this we learn the propriety of the expression which the psalmist used, "Put thou my tears into thy bottle." The meaning of that expression, divested of its figurative language, may be, "Let my distress, and the tears I shed in consequence of it, be ever before thee, excite thy kind remembrance of me, and plead with thee to grant me the relief I stand in need of."

BELLOWS.

The only reference to the bellows in Scripture is in the prophecies of Jeremiah, vi. 29, 30. Speaking of the children of Israel, he says, "The bellows are burned, the lead is consumed of the fire; the founder melteth in vain: for the wicked are not plucked away. Reprobate silver shall men call them, because the Lord hath rejected them." The description here given by the prophet, is well explained by a process called cupellation. Precious metal known to be combined with those of a baser kind is put, with a due proportion of lead, into a shallow crucible made of burnt bones, called a cupel. After this, the melting of the metals is effected by exposing them to a great heat, in a small earthen oven fixed in the midst of a furnace. The lead, during this exposure, becomes converted into a glassy calx, which dissolves and attracts all

the imperfect metals, and leaves that which is precious free from alloy. In the process the prophet alludes to, the lead had been consumed, the bellows burned, and there was no scorix running down the sides of the cupel to indicate that all was right within. Thus every method of chastisement, every species of instruction had been exhausted upon the Jews, but there was no reformation; they were fit for nothing but to be rejected for ever.

The oldest representation of bellows is in the Egyptian paintings copied in the work of Rosellini. There are two pair of bellows, one on each side of the fire, with which they are connected by long tubes of wood terminating in pointed metal snouts. A string is attached to each bellows, and the blower takes one string in his right hand, the other in the left. He presses with one foot on the bellows that is filled with air, at the same time raising the other from that which is just exhausted, and also pulls upwards with the string that is attached to it. The common bellows which we use, consisting of two boards joined together by a piece of leather, was known to the Greeks at an early date; and some suppose, from a representation engraved in Montfaucon, from an ancient Roman lamp, that the wooden bellows was not altogether unknown to the Romans. In the East, bellows are scarcely used except by those who work metals; for common purposes, the mouth is employed, as it is frequently by the humbler classes in our own country.

THE SAW.

The first mention of the saw, chronologically, in the Bible, occurs in the narration of the siege of Rabbah, where it is said that David "cut with saws, and with harrows of iron, and with axes," the conquered Ammonites, 1 Chron. xx. 3; or, as it is said in the parallel passage, 2 Sam. xii. 31, he "put them under saws," etc.; both which phrases probably mean, as some commentators contend, that he made them slaves; employing them in such laborious services as sawyers, miners, hewers of wood, brickmakers, and so forth.

When the saw was invented, or by what nation, we have no positive information. Grecian fable assigns the honour of its invention to the famous artist Dædalus, or rather to his nephew Talus, or, as some call him, Perdix. It states that he, having found the jaw-bone of a fish, or, as some say, a serpent, was led to imitate it by filing teeth in iron, and thus formed a saw. It is generally thought, however, that the Greeks, as well as other adjacent nations, borrowed the art of making the saw from the Egyptians. That it was known to that people at a very early period, is most certain, from its appearance on their ancient sculptures.

We see from this, that the saw was not one of the most ancient inventions; the reason for which may be, that it was required from the first to be constructed of iron, which was then unknown. The improvements made in the shape of the saw, however,

were very rapid ; it was, in fact, made anciently in a similar form in which we continue to use it. An engraving in the "*Antiquités d'Herculaneum*," which is graphically described by Beckmann, confirms the truth of this. He says, "Two genii, or winged Cupids, are represented at the end of a bench, which consists of a long table that rests upon two four-footed stools. The piece of wood that is to be sawn through is secured by cramps. The saw with which the genii are at work has a perfect resemblance to our frame saw : it consists of a square frame, having in the middle a blade, the teeth of which stand perpendicularly to the plane of the frame. The piece of wood that is to be sawn extends beyond the end of the bench, and one of the workmen appears standing, and the other sitting on the ground. The arms in which the blade is fastened have the same form as that given to them at present. In the bench are seen holes, in which the cramps that hold the timber are stuck. The cramps are shaped like the figure 7 ; and the ends of them reach below the boards that form the top of the bench."

It has been supposed by some, that saws for cutting stone were not invented earlier than the fourth century B.C. This is erroneous. In the description of the house which Solomon built for Pharaoh's daughter it is stated, that the costly stones which were used in the building were "sawed with saws," 1 Kings vii. 9. It may be observed, that the saws of the East differ from ours in this remarkable particular, the

point of the teeth is inclined *towards*, not *from* the handle; so that the sawyer makes his impression on the wood, not in thrusting the instrument from him, but in pulling it towards him.

The only passage in which the saw occurs in a figurative sense, is Isa. x. 15, wherein the prophet introduces it to show, that, as that instrument is a passive agent in the hands of those that use it, so the Assyrians were but instruments in the hands of God, in punishing those nations over whom they proudly exulted.

THE AXE.

The axe appears to have been known at a very remote period of time. This we discover from the figure of an Egyptian carpenter, working with that implement, in the great work of Rosellini. We learn this fact also from Scripture. In the law of privilege, which the Hebrew lawgiver laid down for the manslayer, it is said, "When a man goeth into the wood with his neighbour to hew wood, and his hand fetcheth a stroke with the axe to cut down the tree, and the head" (iron) "slippeth from the helve," (wood,) "and lighteth upon his neighbour, that he die; he shall flee unto one of those cities," alluding to the cities of refuge, "and live," Deut. xix. 5. From this we gather that, not only was the axe used in those early days, but that it was of a similar construction to that used in modern days.

To the effective use of the axe there are several al-

lusions in Scripture. Thus the psalmist, seeing with a prophetic eye the destruction of Jerusalem by the Chaldeans, in his complaint of the desolation of the sanctuary, says, "A man was famous according as he had lifted up axes upon the thick trees. But now they break down the carved work thereof at once with axes and hammers," *Psa. lxxiv. 5, 6.* Which Bishop Horne thus paraphrases, "As a knowing, skilful person, one who understands his business, lifteth up the axe in the thick wood, so now men set themselves to work, to demolish the ornaments and timbers of the sanctuary." The psalmist again, probably alluding to the massacre of Ahimelech and the priests that were in Nob, who, to the amount of eighty-five persons, were slaughtered by Doeg the Edomite, represents the fearful havock made, under the figure of a woodman cutting and cleaving wood. "Our bones," says he, "are scattered at the grave's mouth, as when one cutteth and cleaveth wood upon the earth," *cxli. Psa. 7.* The bones of the sufferers lay scattered here and there, as the fragments of the wood on which the destructive axe had been used. By the prophet Isaiah, the axe also was adopted to represent the Assyrians and Chaldeans, by whom the Almighty hewed down, or destroyed and scattered the nations around, *Isa. x. 15.* And the Jews were likened, by John the Baptist, to a tree, at the root of which the axe was laid, ready to hew them down, if they did not repent of their sins, bring forth good works, and receive the coming Messiah as their Saviour. "And now also the ax is laid

unto the root of the trees : therefore every tree which bringeth not forth good fruit is hewn down, and cast into the fire," Matt. iii. 10.

THE PALANQUIN.

In the Song of Solomon we read the following passage : " King Solomon made himself a chariot of the wood of Lebanon. He made the pillars thereof of silver, the bottom thereof of gold, the covering of it of purple, the midst thereof being paved with love, for the daughters of Jerusalem," Cant. iii. 9, 10. These verses are metaphorical ; they are intended to convey, in a figurative sense, the idea of the church glorying in Christ. As, however, the original word *aperion*, which is here rendered "chariot," does not occur anywhere else, and therefore is not the usual word for chariot, and as the sacred penman's description appears to suggest the notion of a portable couch, litter, or palanquin, such as those now used by great persons, and are carried about in different parts of the East, that is generally thought to be the article referred to in the text. Vehicles of this description, more especially if they belong to royalty, are frequently of great magnificence. The wood-work of such are carved with silver and precious stones ; and the canopy is of the most costly stuffs, brocades, and satins, which is also adorned with jewels. The interior is of equal splendour. The form of these vehicles may be likened to a couch, covered with a *canopy* supported by pillars, and hung round with

ARTICLES OF DOMESTIC ANI

curtains, to protect the person w
from the heat of the sun. They
enough for the rider to recline at
breadth is about three feet. In
carried by slaves; but, in western
usually mules or camels, are em
pose. One of these animals goes
behind, between the poles. Such
referred to in the text; but ther
palanquin, which in India is ca
an elephant, of a very costly
which persons of state recline.

THE WAGON

The wagon is mentioned in con
Pharaoh directed Joseph to ser
land of Canaan, to fetch his age
thence, that he might sustain hi
dearth in Egypt, Gen. xlv. 19.
were used in Egypt, we have no
of sacred history, but also that of
tures and paintings. But of wh
were, we have no means of ascert
is probable, that, as they are mer
sages as being covered, the best
them, is to suppose that they r
wagon now in use. There is a
ever, which is used at Constantine
towns toward the Mediterranean
which may illustrate the wagons

is a light, covered cart, without springs; and it is remarkable, that it is exclusively used by women, children, and aged or sick persons.

BEDS.

When we read of beds in Scripture, we must not understand that they were such as those on which we nightly repose. The bed of the Orientals forms the principal part of the furniture of their houses, and it is termed the duan, or divan. It is a part of the room, often extending its whole length or breadth, raised above the floor, and spread with carpets or fine mats,



on which the inmates sit or recline ; their backs being supported by cushions placed against the wall. Dr.

Russell, in his "Natural History of Aleppo," in describing it, says, that it is "a part of the room raised above the floor, and spread with a carpet in winter; in summer, with fine mats; along the sides are thick mattresses, about three feet wide, covered commonly with scarlet cloth; and large bolsters of brocade, hard-stuffed with cotton, are set against the walls, or rails, when they are so situated as not to touch the wall, for the convenience of leaning. As they use no chairs, it is upon these they sit; and all their rooms are so furnished." Dr. Shaw also speaks to the same effect: "At one end of each chamber," he says, "there is a little gallery, *raised* three, four, or five feet above the floor, with a balustrade in the front of it, with a few steps likewise leading up to it. Here they place their beds; a situation frequently alluded to in the Holy Scripture, which may likewise illustrate the circumstance of Hezekiah's turning his face, when he prayed, towards the wall, that is, from his attendants, 2 Kings xx. 2, that the fervency of his devotion might be the less taken notice of and observed. The like is related of Ahab, 1 Kings xxi. 4, though probably he did thus, not upon a religious account, but in order to conceal from his attendants the anguish he was in for his disappointment." The beds of Persia, as described by Mr. Hanway, consist "only of two cotton quilts, one of which is folded double, and serves as a mattress, the other as a covering, with a large, flat pillow for the head." Hence, we think, we may learn the propriety of our Lord's address to the paralytic,

“Arise, and take up thy couch,” that is, thy mattress,



the quilt spread under thee, “and go unto thine house,” Luke v. 19, 24; Mark ii. 4, 11.

The place of honour on the duan, is the corner; which will explain that passage in the prophecies of Amos, which runs thus: “Thus saith the Lord; As the shepherd taketh out of the mouth of the lion two legs, or a piece of an ear; so shall the children of Israel be taken out that dwell in Samaria in the corner of a bed, and in Damascus in a couch,” Amos iii. 12. The “corner of a bed,” therefore, means the place of honour; the most easy, voluptuous, indulging station of the duan.

In the book of Esther, i. 6, we read of beds made of “gold and silver,” which may receive illustration from modern Asiatic furniture. Forbes, in his “Oriental Memoirs,” says: “The divan, or hall of audience, as also the room for receiving guests in private houses, is generally covered with a Persian carpet;

round which are placed cushions of different shape and size, in cases of gold and silver kincob, or of scarlet cloth embroidered; these are occasionally moved into the courts and gardens, and placed under the shahmyanah for the accommodation of company." The bed decked with "tapestry" coverings, and with "carved works," mentioned in the book of Proverbs, vii. 16, may also receive illustration from the pen of the traveller. Du Tott, describing one to which he was conducted to repose upon, says, "Fifteen mattresses of quilted cotton, about three inches thick, placed one upon another, formed the ground work, and were covered by a sheet of Indian linen, sewed on the last mattress. A coverlet of green satin, adorned with gold embroidery, in embossed work, was in like manner fastened to the sheets, the ends of which, turned in, were sewed down alternately. Two large pillows of crimson satin, covered with the like embroidery, in which there was no want of gold or spangles, rested on two cushions of the sofa, brought near to serve for a back, and intended to support our heads. The taking of the pillows entirely away would have been a good resource, if we had had any bolster; and the expedient of turning the other side upwards having only served to show they were embroidered in the same manner on the bottom, we at last determined to lay our handkerchiefs over them, which, however, did not prevent our being very sensible of the embossed ornaments underneath." This extract may also serve to show

the degree of luxury to which the Hebrews had arrived in the time of the prophet Amos, who describes them as reposing on "beds of ivory," and stretching themselves upon their couches, Amos vi. 4.

There is only one passage in which the bed is introduced figuratively to which we would allude, and that is very emphatic and interesting. The prophet Isaiah, in describing the blessedness of the righteous in death, speaks of the grave in which they repose as a bed. "He shall enter into peace: they shall rest in their beds, each one walking in his uprightness," Isa. lvii. 2. Yes, to the righteous the grave is a bed, in which he sweetly reposes, alike free from care and pain, from sin and sorrow.

There is a calm for those who weep,
A rest for weary pilgrims found;
And while the mouldering ashes sleep
Low in the ground;

The soul, of origin Divine,
God's glorious image, freed from clay,
In heaven's eternal sphere shall shine,
A star of day.

MONTGOMERY.

BEDSTEAD, OG'S.

Although the many passages of Scripture in which the "bed" occurs refer to the duan, there is one in which "bedstead" is mentioned, that appears to point out that article. This occurs in the book of Deuteronomy, where Og, the king of Bashan, is said to have possessed a "bedstead of iron," nine cubits long, and four cubits broad, Deut. iii. 11. It is true,

various commentators have respectively contended that the Hebrew *eres* was not a bedstead, but a coffin, or a cradle, or a duan; but others have concluded, and the text seems to convey the idea, that it was a bedstead. Some of the early commentators stumbled at the term, "iron bedstead;" but that that metal, as well as other metals, was employed for such a purpose, we have the testimony of profane, as well as sacred history. We have seen that the Persians had beds of gold and silver, Esth. i. 6. This appears to have been a privilege of royalty in that country. Alexander found the coffin of Cyrus deposited on a golden bedstead; and when the Parthians ruled Persia, in later times, golden bedsteads were used by royalty. Beds of silver and gold are also mentioned by Herodotus and Diodorus Siculus, who found them in the temple; and beds of brass and *iron* were discovered by the Thebans, when they took Platæ. The Romans, moreover, brought from Asia beds of brass and gold; and *we* have iron bedsteads among ourselves, which many prefer to wood.

But the reader must not understand that an oriental bedstead resembles any of the various kinds which we use. *Their* bedsteads consist of a platform raised on posts and beams, two or three feet above the ground; and the platform for supporting the bedding is not of sacking, but of wood, or of whatever material the other parts of the bedstead is made. It is boarded up at the sides, head, and foot, to retain the bedding, as in a trough. Sometimes the strong leaf-

stems of the palm-tree are applied to the purpose of making bedsteads, in the East; but, for the most part, they are made of wood. They are not longer, in proportion to the human figure, than those with which we are acquainted.

Of the length of Og's bedstead, it has been observed, that, "the cubit of a man," which is mentioned in the text, "means the popular measure, being the length of the arm from the top of the middle finger to the elbow, or about eighteen inches. Og's bedstead was, therefore, thirteen feet, six inches long, and six feet broad; or, if we take, with some, the larger measurement of the cubit, fifteen feet and a half long, by six feet, ten inches broad. Therefore, taking Maimonides' reckoning, that a bed is usually a third part longer than a man, Og would be six cubits high, that is, either nine feet high, or, at most, ten feet and a half. The allowance of six cubits, or thereabouts, is very probable; for the height of Goliath was six cubits and a span, and he also was of the race of the old giants of Palestine. We thus see that the sacred books, in their highest statements concerning gigantic statures, speak with a moderation of which there is no example in the most ancient books of any nation, and particularly of no oriental nation." This latter truth is particularly applicable to the uninspired books of the Hebrews. Thus, for instance, some of the rabbins, with their usual tendency to marvel, tell us that Og's bedstead was but a cradle, *in which* he was nursed; and that his full-grown

length was one hundred and twenty feet. Others again inform us, that, in the battle in which he was defeated, he took up a mountain six miles in breadth, wherewith he intended to crush the whole camp of the Israelites; but his own head being caught in a cavity which the ants had made in this mountain, Moses seized the opportunity, and slew him by a wound in the ancle. This, however, from the story, appears to have been a difficult feat; for although they made Moses himself twenty feet high, and put in his hand a battle axe of the same length, he was obliged to leap twenty feet more to reach the ancle. Comparing the truth-telling simplicity of the Scripture narrative with these absurd stories of the Jewish Talmud, we shall be constrained to conclude, that the Jews, uninfluenced by Divine power, and undirected by the Eternal Mind, could never have left us such a book as the Bible; thereby giving our assent to its many and precious truths.

SCALES.

In the book of Daniel, v. 25—28, we read the following passage, predicting the death of Belshazzar, the impious monarch of Babylon, and which we give, with the view of the inscription and interpretation, from the pen of Dr. Hales.

THE INSCRIPTION.

MENE, MENE, TEKEL, [PERES,] UPHARSIN.
"Number," "Number," "Weight," [Division,] "and Division."

MENE—"God hath *numbered* thy reign, and
MENE—hath *finished* it." The repetition emphatically signifying
that the decree was *certain*, and should *shortly* come to
pass. See Gen. xli. 32, etc.
TEKEL—"Thou art weighed in the balance, and found wanting;"
see Job xxxi. 6; Rev. vi. 5.
PERES—"Thy kingdom is divided,"
UPHARSIN—"And given to the Mede and the Persian." [Darius
and Cyrus.]

With reference to the balance here mentioned, the use of it is too well known to need any further description than that it is a superior sort of scales, executed with all the precision necessary for the nicest operations of physics, and particularly that of chemistry. The idea, also, of being *weighed* in the balance, and found wanting, needs no elucidation. It is probable, however, that oriental customs, or opinions, may tend to illustrate the allusion better than the mere act of weighing an article in the scales, or balance. Thus, the ancient Egyptians entertained the belief, that the actions of the dead were weighed in the balances before their deity Osiris, and that, according to the preponderance of good or evil, their eternal condition was determined by the presiding deity. Such judgment scenes are very often met with, depicted on their paintings and sepulchral papyrus rolls. One of these scenes has been thus aptly described. "Osiris, seated on his throne, awaits the arrival of those souls that are ushered into Amenti. The four genii stand before him, on a lotus blossom; the female Cerberus sits behind them, and Harpocrates on the crook of Osiris. Thoth, the god of

udged against the ostrich feather, the symbol of
nd justice. A cynocephalus, the emblem of tr
eated on the top of the balance. At length
he deceased, who appears between two figures
goddess, and bears in his hand the symbol of
ndicating his meritorious actions, and his fitn
dmission to the presence of Osiris."

Although we cannot determine, yet it is po
hat the Babylonians entertained a similar no
his; and if so, the awful declaration of the pr
hat Belshazzar was weighed in the balances of
en, and found wanting, must have been ver
phatic to them. Sir Thomas Roe, however,
mbassy to the Great Mogul, describes a cust
literally weighing the royal person, and the p
n question may have reference to such a c
He says, "The first of September, (which w
ate Mogul's birthday,) he, retaining an ancient
ustom, was, in the presence of his chief gra
veighed in a balance: the ceremony was nei

against silver coin, which immediately afterwards was distributed among the poor; then was he weighed against gold; after that against jewels, (as they say:) but I observed (being there present with my lord ambassador) that he was weighed against three several things, laid in silken bags in the contrary scale. When I saw him in the balance," he adds, "I thought on Belshazzar, who was found too light. By his weight (of which his physicians yearly keep an exact account) they presume to guess of the present state of his body, of which they speak flatteringly, however they think it to be."

Besides this passage, there are various others in which balances are noticed in Scripture, and from which we may learn their great antiquity. We read of them indeed in the book of Job, which was penned at a very early date. That patriarch, desirous of showing his integrity of conduct before God, says, "If I have walked with vanity, or if my foot hath hasted to deceit; let me be weighed in an even balance," (or, as it is in the margin, "let him weigh me in balances of justice,") "that God may know mine integrity," Job xxxi. 5, 6. The psalmist also, assigning a reason why we should at all times trust in God rather than men, when he would describe their impotency to aid, does so in this figurative language, "Laid in the balance, they are altogether lighter than vanity," *Psa.* lxii. 9; that is, as Bishop Horne observes, "Weighed in the balance of Heaven, the power of man to save is less than nothing." The balance is again mentioned

ARTICLES OF DOMESTIC A

in the book of Proverbs, where the weight justly are described the Lord, Prov. xi. 1. And the highly poetical and beautiful depotency of Jehovah, says, in a he weigheth "the mountains in a balance," Isa. xl. 12. Balance in the book of Revelation : the the opening of the third seal, s a black horse, holding a pair of Rev. vi. 5 ; which some think equity of DIVINE PROVIDENCE

KNEADING TR

Kneading troughs are mentioned the departure of the children c It is said, " And the people too was leavened, their kneading tr in their clothes upon their shoes To understand this passage, we customs among the Arabs. D kneading troughs of that peculiar bowls, which serve not only for but for serving up meat, and c dish is required. This may have trough" in question, but the d utensil which has stronger claim it than this puts forth. It is a ther, furnished round the margin which a string or chain runs, so

up into a bag. This bag the traveller carries with him, frequently full of bread. The Arabs certainly do not carry dough in this bag, or we might pronounce it to be the kneading trough of the Hebrews; still it is very probably of the same kind, for they used theirs as an expedient, being sent "out of the land in haste," Exod. xii. 33.

EARTHENWARE.

Earthen vessels are first mentioned, Lev. vi. 28, where those wherein the flesh of the sin offering was soddened were commanded to be broken; see also Lev. xv. 12. In both these passages, they are mentioned in connexion with other vessels: in the first, with those of copper or brass; and in the latter, with those of wood. And as these brazen and wooden vessels were only commanded to be thoroughly scoured, it has been considered by some writers as very singular that the earthen vessels should not undergo the same operation. Michaelis, indeed, asks why they could not be cleansed by washing as well as those of wood and copper? and whether Moses wished to wean them from earthen vessels, because, by their continual breaking, a greater loss would eventually be sustained than by using metallic vessels; and to habituate them to the latter, as constituting real and substantial wealth? It has been asked also, whether the Hebrew lawgiver did not despise them, because they constituted one of the principal manufactures of Egypt, *thereby having* in view the complete estrangement of

the Hebrews with that nation ? To these questions it would be difficult to give a satisfactory answer : there is no doubt, however, that Moses had a solid reason for giving such a command. It might be on religious grounds ; for we find that, among the Mohammedans and Hindoos, earthen vessels are broken, while others are thoroughly scoured, when supposed to be defiled, as they were among the Hebrews.

But there is one circumstance which, if it could be correctly ascertained, would be a satisfactory reason why earthen vessels were commanded to be broken ; that is, if they were unglazed vessels, their porous nature would receive a more permanent defilement than any other : and such they very probably were ; for both glazed and unglazed vessels are now in use in Western Asia, and a very remarkable sort of pottery has been pointed out, which may have been the pottery in question. They have been thus described by an elegant writer. “ In Egypt and Western Asia, the inhabitants have in common use, vessels of porous clay, lightly baked, and rather thin in proportion to the size of the vessel. They are exclusively used for the purifying and cooling of water. The water constantly oozes through the minute pores of the vessel, forming a thick dew, or moisture, on the outer surface, the rapid evaporation of which reduces the temperature of the vessel, and of the water it contains, much below that of the atmosphere ; by which means the inhabitants are enabled to obtain, in the warmest weather, water perfectly cool for drink. The water, as it passes

through, is filtered to the most perfect clearness ; and, for family use, there are large vessels of this sort, propped upon frames of wood, with other vessels, of similar clay but different form, placed underneath to receive the filtered water that drops from the outer surface of the other. Thus a supply of water, perfectly clear and refreshingly cool, is at once secured. Jugs of various sizes, and elegant but fragile drinking cups, of the same clay, are also employed, to keep the filtered water cool while at hand for occasional use, and while being actually used. Now the manufacture of these percolating vessels originated in Egypt, in very ancient times, and they are still made there in great perfection. If the invention ascends to the time of Moses, there can be no question that the Israelites were acquainted with the art of making them, and would questionless use them for the purpose of purifying and refrigerating the generally bad water of the deserts through which they wandered ; and, as they had vessels of wood and copper for other purposes, it is not too much to suppose that their earthen vessels were almost exclusively of this description ; for to this day a wandering people do not like to encumber themselves with numerous earthen vessels, which are so liable to be broken in their removals. Assuming, then, that such were their vessels, the direction to break them when defiled is easy to be understood ; because, from their remarkably porous nature, whatever spot, stain, or other impurity they receive, is at once absorbed into their mass, either immediately or through

the agency of the water, and it becomes impossible to cleanse them entirely by any common process."

Concerning the form of vessels mentioned in this, and in various passages of Scripture, we would say, that if Denon be correct in what he states, namely, that the arts of other nations are only the spoils of the Egyptians, we may conclude that, whether they were made of pottery or metal, they bore the same form as those used by that ingenious people. These we see preserved more or less, in our water pitchers, jars, ewers, bowls, ale and wine glasses, goblets, flower glasses, etc.; they may, at least, be taken as examples of some of the vessels there mentioned; and it is remarkable that similar vessels may be found every where in the East at the present day. Such also were found among the Greeks, who confessedly derived them from Egypt.

The manner in which pottery was made in ancient times is alluded to in the prophecies of Jeremiah. That prophet, in showing God's absolute power in disposing of nations at his will, shows it under the type of a potter working at his wheel. It runs thus: "The word which came to Jeremiah from the Lord, saying, Arise, and go down to the potter's house, and there I will cause thee to hear my words. Then I went down to the potter's house, and, behold, he wrought a work on the wheels. And the vessel that he made of clay was marred in the hand of the potter: so he made it again another vessel, as seemed good to the potter to make it. Then the word of the Lord

came to me, saying, O house of Israel, cannot I do with you as this potter? saith the Lord. Behold, as the clay is in the potter's hand, so are ye in mine hand, O house of Israel," Jer. xviii. 1—6. It may be observed, that the paintings of the Egyptians, who were famous for their potteries in ancient days, show the wheel in operation which is here spoken of, and the use of which is still retained in that country. It consists of an horizontal wheel fixed on the top of a stake, the lower part of which falls into a pit in which the potter stands, giving motion to the wheel with his feet, while he works the clay with his hands. This mode of working is very general among the potters in oriental nations. This engraving of ancient potters is from a painting by Beni Hassan.



The comparison of man to vessels of clay, and of *his Maker to the potter*, occurs in two other passages

of Scripture. "Woe unto him," said the prophet Isaiah, "that striveth with his Maker! Let the potsherds strive with the potsherds of the earth. Shall the clay say to him that fashioneth it, What makest thou? or thy work, He hath no hands?" Isa. xlv. 9. And the apostle Paul, contending that God had a right to reject the Jews, and to have mercy on the Gentiles, if it was his will, shows that prerogative under a similar figure. "Shall the thing formed say to him that formed it, Why hast thou made me thus? Hath not the potter power over the clay, of the same lump to make one vessel unto honour, and another unto dishonour?" Rom. ix. 20, 21.

These metaphorical allusions were very common among the Hebrews, and they have, it may be supposed, their origin in the Mosaic account of the creation of our first parent. This may be illustrated from an anecdote in the Talmud: "A certain man, who was very much deformed, saluted a rabbi, saying, 'Peace be unto thee!' The rabbi did not return the salutation, but said, 'Raca: how ugly this man is! Perhaps all thy townsmen are as deformed as thou art.' The other replied unto him, 'I do not know. But go and say to the *Workman* who made me, How ugly is this *vessel* which thou hast made!' Upon this, the rabbi knew that he had sinned; and he dismounted from his ass, and fell down before the man, and said unto him, 'I beseech thee to forgive me.' But he answered, 'I cannot forgive thee till thou goest to the *Workman* who made me, and sayest unto him, How

ugly is this vessel which thou hast made!’” But this mode of expression was not confined to the Hebrews. Classical writers have also used similar metaphors, and it is supposed that they borrowed the idea from the Mythos, which describes Prometheus as forming the first man and woman of clay; which description was, without doubt, an imitation of the Mosaic account of the creation of man.

To the fragility of earthen vessels there are two allusions in the Psalms. Borrowing the language of the pious Bishop Horne, in his comment upon one of these passages, *Psa. ii. 9*, the irresistible power and inflexible justice of Christ’s kingdom are signified by his ruling “with a rod of iron;” the impotence of those who presume to oppose him is compared to that of a “potter’s vessel,” which must fly in pieces at the first stroke of the iron rod. “The power of Christ will be manifested in all, by the destruction either of sin or the sinner. The hearts which now yield to the impressions of his Spirit, are broken only in order to be formed anew, and to become vessels of honour fitted for the Master’s use. Those which continue stubborn and hardened, must be dashed in pieces by the stroke of eternal vengeance.”

In the other passage, the psalmist describes his afflicted and forlorn state, under the figure of a broken vessel which is cast out into the streets and trodden upon, unregarded by every passer-by, “I am forgotten as a dead man out of mind: I am like a broken vessel,” *Psa. xxxi. 12*.

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The fragility of earthen vessels is to be seen by the apostle Paul. When he speaks of his own weakness, and exalts the power manifested in the spread of the gospel which he says, "But we have this treasure in earthen vessels," (in vessels of clay, which are frequently remarkably so in the East) the fragility of the power may be of God (2 Cor. iv. 7).

This figure may also allude to the place in which earthen vessels are found in the East. Such is the case at the present time. We gather from Scripture that the case was the same. Thus the prophet Jeremiah, under the figure of a vessel wherein is no pleasure, symbolizes the country of Moab, which the Almighty destroyed (Jer. xlviii. 38; and Hosea, the dispersion among the Gentiles; see Hos. viii.).

METALLIC VESSELS

Of the metallic vessels mentioned in the sagas of the Bible, it will be sufficient to mention those which were used for culinary purposes. Among the Hebrews, while in their nomadic state, made exclusive use of earthen vessels, that it is doubtful whether that metal was used by them when settled in Palestine, (if not, at least,) to the exclusion of all other metals. That "an iron pan" is mentioned in the Bible (Ex. xvi. 23) is properly an iron plate, as the text

the succeeding article will show. Of the drinking vessels, etc., of the Hebrews, we read frequently that they



Ancient Drinking Cups.

possessed those made of gold and silver. The form of these were, doubtless, derived from the Egyptians, who, at a very early date, as we discover in the book of Genesis, used such vessels. Joseph, in his well devised plan to stay and to try his brethren, caused his "silver cup" (Josephus says gold) to be put into Benjamin's sack, Gen. xlv. 2. And the vessels translate "jewels," Gen. xxiv. 53, of gold and silver, which Abraham sent to Mesopotamia by his servant Eliezer very probably formed part of the presents which *had previously received* from the king of Egypt.

the paintings of Egyptian metallic vases and the following observations have been offered by the author of "Egyptian Antiquities." "The working in the precious metals, such as that of golden ornaments, or gold vases of large beautiful workmanship, might be inferred from a variety of incidental notices in ancient writings confirmed by the representations given in them. Here we see numerous vases painted yellow, no doubt, is intended to represent gold. These, though exceedingly grotesque in some details, are often very finely formed, and indicate only a high state of manual skill, but much imagination. Other plates in the same work contain drawings of a great variety of vases and vessels of which, for the lightness and beauty of their work, are not to be surpassed by any specimens of ancient or modern art." To identify any one particular of vessel, as that mentioned in any passage of Scripture, would be next to an impossibility; but at the same time, we would adopt the language of the Bible on this subject, and say, "It is almost impossible to be much mistaken in referring to them for the purpose of Scriptural illustration; it being only necessary to recollect that, in such specimens, we sometimes observe a tendency to the grotesque in style and ornament, which we may reject as a general inference, regarding it is a peculiarity of Egyptian taste."

OVEN, ETC.

In Lev. ii. we find a description of the meat offering which the Hebrews were required to offer to the Lord as baked in, 1, "the oven;" 2, "a pan;" and, 3, "the fryingpan." Now by the word "oven" the reader must not understand an European oven. The ovens of a people continually wandering could have little resemblance to those in use among ourselves; and we can form no idea of them unless we refer to existing usages in the East. Without, however, identifying any one particular oven as *the* oven of the Hebrews, we would point out one or two, as described by travellers, by way of illustration. Thus Niebuhr, in his "Description of Arabia," speaks of ovens in that part of the East in the following terms: "On board the ship with which we sailed from Dsjidda to Loheia, one of the sailors was obliged to rub, every afternoon, so much durra (a kind of millet) with water as sufficed for one day, on a longish stone, with another stone, and to make of the meal a dough and flat cakes. In the mean time, the oven was heated. This was a large water vessel, about three feet high, without a bottom, turned upside down, thickly coated all round with clay, and on a moveable foot. When the oven was sufficiently heated, the dough, or rather cake, was clapped upon the inner side of the oven, without taking out the coals, and the oven shut up. The bread, which was scarcely half baked enough for an European, was afterwards taken out and eaten quite hot."

ARTICLES OF DOMESTIC AND

Such ovens as these, as appears
lers, are very common in the East
able, that the name *tenûr* is as ne
original Hebrew word, translated ‘
Another kind of eastern oven is
son, in his “ Journey overland
says, “ They have a small place
tween two and three feet high, h
bottom, for the convenience of dra
something similar to a lime-kiln.
about fifteen inches wide at top, ar
ing to the bottom. It is heated
when sufficiently hot and perfect
smoke, having nothing but clear
tom, which continue to reflect grea
the dough in a large bowl, and me
desired size, on a board or stone p
After they have kneaded the cake
ence, they pat it a little, then toss
dexterity in one hand, till it is as
to make it. They then wet one s
at the same time wetting the h
which they put it into the oven
cake adheres fast to the side of th
sufficiently baked, when, if not paid
it would fall down among the em
not exceedingly quick at this wo
oven would burn their arms; b
with such an amazing dexterity, t
continue keeping three or four c

once till she has done baking. This mode requires not half the fuel that is consumed in Europe." As these ovens are of simple construction, and as most of the usages in the East are of great antiquity, it is possible that one or both may have been known to the Hebrews while passing through the wilderness.

The second process of baking the meat offering mentioned, is described to be "in a pan." This Boothroyd renders, "on a fire-plate;" and a description of the process of baking among the nomade tribes of Asia has been given by a traveller, which well illustrates this translation, and shows that the translator had availed himself of the recent and important knowledge which we have gained of the manners and customs of the East. "We first witnessed the process," says this writer, "at a small encampment of Gelauts in the north of Persia. There was a convex plate of iron (copper is often in use) placed horizontally, about nine inches from the ground, the edges being supported by stones. There was a slow fire underneath, and the large thin cakes were laid upon the upper or convex surface, and baked with the same effect as when stuck to the sides of an oven, but rather more slowly. The thin wafer bread of soft paste can be baked by the same process, which is recommended to the wandering tribes by the simplicity and portability of the apparatus." Chardin is of opinion that this process of baking bread was in use long before ovens of any description were invented.

The third process named is, by baking in a "frying-

ARTICLES OF DOMESTIC A

pan." This, probably, was the when she made cakes, when ham entertained the angels, C is thought by some to refer vessel in use among the Bedouling a fryingpan, and which : and baking one sort of bread. of it: "Among the Bedouins, is kneaded, it is made into thin mediate baked upon the coal shallow earthen vessel like a the Bedouin word for this ut nearly with the name which tl the "pan," in verse 5, the 1 intended, and that the "pan" pan" of this paragraph. What be difficult to determine, but th the clay oven, the metal plate, & we have described, were the "fryingpan," which have suc our notice.

But there is a passage in the in which the oven is adopted a cates some oven not unlike tho our own country. Speaking of that prophet says, "They are all heated by the baker, who ceasetl hath kneaded the dough, until they have made ready their hear they lie in wait : their baker sle

the morning it burneth as a flaming fire. **They are all hot as an oven,**" (alluding to **their civil** broils and conspiracies; see **2 Kings xv.** 10, 14, 25;) "**and have devoured their judges; all their kings are fallen,**" Hos. vii. 4, 6, 7. This passage, probably, has allusion to those ovens which are in use in Western Asia and Egypt, in towns which contain a sufficient population to support a baker. Such ovens are usually found in the markets. They are rather large, and the combustible materials which afford the required heat occupies half the space within, and so great is the heat that the cakes are baked in five minutes. From this circumstance, it is probable also that the psalmist alludes to some such oven in that passage, wherein he represents the enemies of God as a "**fiery oven,**" Psa. xxi. 9; and also the prophet Malachi, wherein he describes the judgments of God as burning like an oven, and consuming the wicked, Mal. iv. 1.

KNIFE—RAZOR.

In the prophecies of Ezekiel, in the description of the type of hair, (whereby the prophet shows the judgment of Jerusalem for their rebellion, by famine, sword, and dispersion,) the knife and the razor occur in connexion with each other. "**And thou, son of man, take thee a sharp knife, take thee a barber's razor, and cause it to pass upon thine head and upon thy beard,**" Ezek. v. 1. What knife is alluded to, in the first clause of this verse, is not certain. Some of the ancient translators understood a sword to be in-

tended, and Boothroyd has rendered it, "a sharp instrument." The word rendered "razor," however, in the second clause, points to a sharp instrument for a particular purpose, namely, shaving, and therefore cannot easily be mistaken. Now, although it was the custom of the Hebrews to let their beards grow, and rarely to shave their heads, as the modern Orientals do, some instrument for this purpose was doubtless known to them. The instrument, from these circumstances, however, may be supposed to have been uncommon. To this, indeed, there is an allusion in the prophecies of Isaiah. In one passage the prophet speaks of a hired razor, Isa. vii. 20, which indicates its rarity. The operation of shaving the head was probably the same anciently as in modern days, in the East. This has been described, by many travellers, as performed with the greatest facility and delicacy. The operator rubs the head of the patient gently for some time with his hand, moistened with water; after which he applies the razor, shaving from the top of the head downward. The instrument with which they perform the operation is frequently very rude, and not sharp; but, from the previous rubbing of the head, the hair is removed with such extreme ease, that the process is scarcely felt, or, if it is felt, it is rather an agreeable sensation than otherwise. The most delicate sleeper, indeed, would scarcely be awakened by it, which accounts for the fact of Samson's hair being taken off while he slept, Judg. xvi. 19.

BOOKS.

It is very remarkable, that the earliest notices of writing, whether hieroglyphic or alphabetic, describe it as being performed, not on soft and ductile substances, but on the smooth surface of rocks, or on tablets of stone. The former of these methods (specimens of which are still found in different parts of Western Asia) was of course the most ancient; but inscriptions on columns, which was probably an improvement on this primitive mode of writing, appears also to have been of a very early date. Josephus, indeed, says that the descendants of Seth, the son of Adam, understanding from a prophecy of the great ancestor of the human race, that the world was at one time to be destroyed by water, and at another time by fire, erected two pillars, one of stone to resist the water, and the other of brick to resist the fire, on which they inscribed the discoveries they had made in astronomy, to transmit to those who might afterwards tenant the world. This statement, however, there is some reason to doubt, although the art of forming characters on stone and brick is of unknown antiquity, and astronomical discoveries were among the earliest that mankind thought it desirable to record. That the Babylonians recorded *their* knowledge of astronomy in this manner, is a fact which cannot be disputed; for, among the ruins of Babylonia, large bricks, covered with inscriptions, in a character which no man can read, are still very frequently found.

And, as regards inscribed pillars and tablets of stone, a great number of illustrative instances might be adduced to show that they were employed in the remotest ages. Thoth, the Egyptian Hermes, is said to have written his theology, and the history of the first ages, on such columns; and columns were erected by Osiris, Bacchus, Sesostris, and Hercules, to perpetuate the remembrance of their respective expeditions. Ancient columns of this description also existed at Crete; and, in the time of Demosthenes, at Athens; and Burder says that the inhabitants of Southern Arabia were accustomed, in the earliest ages, to inscribe their laws and wise sayings on stone. In China, moreover, the most ancient monuments of literature were inscribed on hard stones; and the people of North Europe, although they had but little intercourse with the nations of Asia and Africa, in the most primitive times, recorded upon pillars of stone whatever was thought worthy of being transmitted to future ages.

The earliest mention of engraving on stone, in the Scriptures, occurs Job xix. 23, 24, where that patriarch, in claiming pity at the hands of his friends, exclaims, according to Goode's translation, which it is thought preserves the meaning and force of the original better than any other,

“ Oh that my words were even now written down ;
Oh that they were engraved upon a table ;
With a pen of iron upon lead !
That they were sculptured in a rock for ever.”

After this, we read of the tables of stone delivered to Moses on the mount, Exod. xxxi. 18; others written to supply the place of these, xxxiv. 4, 28, which that holy man broke, when he saw the people worshipping the golden calf; and others, which Joshua made at Mount Ebal, Josh. viii. 32.

From all this, we learn that rocks, and pillars, and tablets of stone, were the books of the most ancient people; and that on these they sought to transmit their laws, public acts, treatises, historical facts, and important discoveries, to succeeding generations. But we must not understand that no other book was known at a very early date, and even at the times to which we have alluded. Long after the invention of books, engraving on rocks was in use on particular occasions. Thus Hannibal inscribed the memory of his famous passage over the Alps on a rock, and Harold Hyldeland cut an inscription on a rock in memory of his father; and examples are found among the Chinese, of a still more recent date.

But we would now describe the various kinds of books in use among the ancients, and without giving priority to either. For the sake of convenience, we class them under the heads of vegetable, metallic, and animal substances. It is true, we cannot affirm that *all* those we shall notice were known to the Hebrews, but Scripture will show that most of them were; and, for the rest, it may be safely inferred that they were in use among them, from their connexion *with other nations*.

I. VEGETABLE SUBSTANCES.

1. *Wood.* Tablets of wood were very early in use, and they seem to have been employed in part for the same purpose as slates are used at the present day, that is, for temporary purposes. Sometimes these wooden tablets were single, but very frequently from two to five leaves were done up into a kind of a book. The Greeks and Romans wrote on such, as will appear from the following description, taken from Prideaux's "Connexion:" "Another way made use of among the Greeks and Romans, and which was as ancient as *Homer*, (for he makes mention of it in his poems,) was, to write on tables of wood, covered over with wax. On these they wrote with a bodkin, or style, of iron, with which they engraved their letters on the wax; and hence it is, that the different ways of many writings or compositions are called *styles*. This way was mostly made use of in the writing of letters or epistles; hence, such epistles are, in Latin, called *tabellæ*, and the carriers of them, *tabellarii*. When their epistles were thus written, they tied the tables together with a thread, or string, setting their seal upon the knot, and so sent them to the party to whom they were directed, who, cutting the string, opened and read them." The wax here spoken of was spread over the boards, and, when written upon, might be spread back, so as to render it fit to be written upon again. The Hebrews were, however, prevented from using wax by the heat of the climate, and,

therefore, they wrote on these tablets with a kind of ink, which might be sponged out when necessary. On such, Horne conjectures that the prophets wrote; and it is certain, that the "writing table," on which Zacharias wrote the name of his son, John the Baptist, Luke i. 63, was a tablet of wood; see also Isa. xxx. 8. These wooden tablets were used in Europe till the fourteenth century; and in North Africa, Western Asia, and Greece, they are still used.

2. *Sticks.* In Ezek. xxxvii. 20, we find stick books mentioned; and, indeed, this is not the first instance in which such a mode of writing is alluded to in Scripture. As early as the days of Moses, writing on rods was in use. Such a practice is also discoverable among the Greeks; the laws of Solon, which were preserved at Athens, were inscribed on sticks, or billets of wood, called *axones*. Such, also, was a practice among the northern nations, and among the ancient Britons. They cut their alphabet upon a stick, which, thus inscribed, was called *coelbren y Beirdd*, or the Bardic alphabet. The sticks in use among them were commonly square, but sometimes they were three-sided. The first of these would, of course, contain four lines, and the other three. The square sticks were used for general subjects, and stanzas of four lines in poetry; and the three-sided ones for a peculiar kind of ancient metre, called *triban*, or triplet. They had also a kind of frame-work of sticks, called the *elucidator*, and which was so constructed that each stick might be turned

BOOKS.

for the facility of reading, the e
out alternately on both sides.
may be reckoned the *Runic clog*,
nacks, the use of which was pre
parts of England almost to the
Some of these stick almanacks v
side of the mantel-piece, and
enough to carry in the pocket. I
such in Sweden, preserved as cu
thus described them: "They wer
three feet and a half long, shap
swords represented in churches
sepulchral plates of our Saxon an
were on each side engraved wit
and signs like hieroglyphics ex
length. We saw one of more
ship, where the Runic charact
elegantly engraved, upon a sticl
cane; but this last seemed to l
date. In every instance, it was
of the marks upon them, that t
been Christians: the different
denoting the fasts and festivals,
minical letter, epact, etc. But
preserving written records upon
the highest antiquity. There is
custom in Ezek. xxxvii. 16—20
made of something very similar to

3. *Bark.* The inner bark of t
or elm tree, was used as a substan

at a very early period. This bark was called, in Latin, *liber*, and from hence the name was applied to all kinds of books. Like all others of a flexible nature, these books were rolled up, to render them portable and to preserve the writing. The manner in which they were rolled up, was round a stick or cylinder; when long, they were rolled on two cylin-



ders. In using this roll, the reader unrolled it to the place he wanted, and when he had read it, rolled it up again. The word *volumen*, "a thing rolled up," was applied to this roll, and hence the name volume. The Chinese still make use of such inner barks, or

rinds of trees, to write upon, as some of their books brought into Europe plainly testify.

4. *Leaves.* Pliny states, that the most ancient way of writing was upon the leaf of the palm tree, lib. xiii. cap. 2. The process is assuredly of remote antiquity; and to the present time, leaves of different trees are employed in the making of books among the Indian nations. The leaf generally used by them is that of the palmyra tree, but the leaf of the tallipot tree is preferred by some, seeing that it is superior in breadth and thickness to the other. A fine pointed style, or kind of a bodkin, is used in the tracing of the characters; and, when traced, a composition of oil and pulverized charcoal is rubbed over, to render them distinct and permanent. The manner in which the Burmahs make their books of palmyra leaves has been thus described: "In their more common books, the Burmahs, with an iron style, engrave their writing on palmyra leaves. A hole through both ends of each leaf serves to connect the whole into a volume, by means of two strings, which also pass through the two wooden boards that serve for binding. In the finer binding of these kind of books, the boards are lacquered, the edges of the leaves cut smooth and gilded, and the title is written on the upper board: the two cords are, by a knot or jewel, secured at a little distance from the boards, so as to prevent the book from falling to pieces, but sufficiently distant to admit of the upper leaves being turned back while the lower ones are read. The more elegant

EASTERN ARTS.



PAPYRUS SWAMP.

1. *Papyrus*. *Papyrus* (*Cyperus Papyrus*, Linn.) is a kind of reed or bulrush, growing in the river Nile. The stem of this plant is composed of several coats of pith, one on the other. These are taken off with a knife, and afterwards spread on a table, and so made that the material moistened as is equal to the size which is intended the leaves of the papyrus shall be. The first bed of these leaves is then covered with a layer of fine paste, or the muddy water of the Nile is mixed, then a second bed of these leaves is laid upon the first, and the whole is left to dry in the sun, until the sheet is completed by the surface being covered with a shell, or some other hard and smooth substance. A number of these sheets were anciently joined together in length to form a roll, but the breadth was determined by the length of the slips taken from the plant. The longest of such rolls ever met with was thirty feet. Of course, the origin of this paper is purely Egyptian, but its superiority to all other material for writing upon previously known, brought it into use by the Greeks and Romans.

than a century prior to that period. Hence it is very possible that the use of the papyrus was known, as some think, to the prophets; but, if not, it is certain that the Hebrews must have been acquainted with it at the time that the New Testament was written.

6. *Linen.* It is generally supposed, that the use of linen for writing was anterior to the invention of papyrus. That such was known to the Egyptians, we gather from the fact, that written bandages are sometimes found on mummies, with characters illegible from age. Such is also mentioned by Pliny, Vopiscus, and Livy; and the use of it for such a purpose was certainly known in the days of Moses; from whence many biblical scholars conjecture, with great plausibility, that the original of the Pentateuch, and other books of the Old Testament, were written on rolls of linen. The custom of writing on linen is still prevalent in the East, as appears from the books of the Arabian poets which hang in the Temple of Mecca. The manner of preparing linen for this purpose was by painting it over, and the writing itself, in the ages of antiquity, was rather painted than written. As these rolls of linen were liable to the injuries of time, both as to their texture and writing, they seem to have been preserved in chests of wood, or some other durable material. Thus Jeremiah's roll, of whatever material it was composed, was preserved in an earthen vessel, Jer. xxxii. 14, which would preserve it from fire and moisture.

II. METALLIC SUBSTANCES.

1. *Lead*. Pliny informs us, that “writing on lead was of high antiquity, and came after writing on the bark of leaves and trees, and was used in recording public transactions.” We learn this also from other sources. The weeks and days of Hesiod are said to have been engraved on a leaden tablet, and carefully preserved in the Temple of the Muses; and writing on lead, as we have seen, is mentioned by Job, xix. 24. Montfauçon purchased an ancient book of this material at Rome, in 1699. It is described as being about four inches long, and three inches wide, and as having six leaves. The hinges and nails also were entirely composed of lead. The volume contained Egyptian gnostic figures, and other unintelligible characters. Deeds of no great length, but of importance, appear to have been engraved on sheets of lead rolled up.

2. *Brass*. Josephus frequently speaks of decrees being written on brass; and it seems that it was employed for the inscriptions designed to last the longest, such as treatises, laws, and alliances. And that it was known to the Hebrews, we discover from the prophet Jeremiah, who evidently alludes to it when he speaks of writing with the pen of a diamond, Jer. xvii. 1; that being the instrument which the ancients used for writing on brass and other hard substances.

III. ANIMAL SUBSTANCES.

1. *Skins*. Writing on skins of sheep and goats is

mentioned by Herodotus, who states that the custom prevailed among the Ionians; and we learn, from Diodorus, that the ancient Persians chronicled their history upon skins. From Dionysius, also, we learn that the Romans used skins for such a purpose; and, even in America, the Mexicans had books of, and the North Americans maps painted on skins! This, therefore, was certainly one of the most ancient, if not *the* most ancient form of portable writing. Some, indeed, contend that the books of Moses were written on the skins of sheep or goats; and as the Hebrews had the art of preparing and dying skins, (as we learn from the fact, that rams' skins dyed red formed a part of the covering for the tabernacle,) the supposition is very plausible. That the Hebrews wrote on skins is past all doubt, for there is an ms. roll of the Pentateuch now in the library at Cambridge, of goats' skin, dyed red. This roll measures forty-eight feet in length, and twenty-eight in breadth; and, as it wants Leviticus and a great part of Deuteronomy, it is calculated that its original length could not have been less than ninety feet. Dr. Buchanan says, moreover, that the "Cabal Jews, who travel into the interior of China, say, that in some synagogues the law is still written on a roll of leather made of goats' skin, dyed red; not on vellum, but on a soft flexible leather."

2. *Parchment*. Parchment is an improvement on the process just mentioned. It is said to have been invented at Pergamos, when the Egyptian monarchs, either from envy or some other motive, prohibited the

ment is said to be a corruption. They are so called in Greek *membrana*, and under this name are mentioned by St. Paul, 2 Tim. iv. 13. leaves of vellum, or parchment, books of two kinds were made. One of these was in the rolls, composed of many leaves, sewed or gathered at the end; and the other was like our books, made of many leaves fastened one upon another. The Hebrews very early availed themselves of parchment to write their Scriptures upon, and they used parchment rolls in their synagogues.

3. *Ivory*. Tablets of ivory were anciently used in the same manner as they continue among the Orientals. They were formed on the same principle as wood and metals. The Burmese have beautiful tablets of this description, stained black, the characters being in gold, which are gilt or enamelled.

To the facility with which the ancients read their books, there is an allusion in the prophecy of Isaiah. The prophet describing the judgment

together, as those of which Josephus speaks, when the translators of the Septuagint were introduced to Ptolemy Philadelphus. "As the old men," he says, "came in with their presents which the high priest



had given them to bring to the king, and with the membranes, or skins, upon which they had these laws written in letters of gold, he put questions to them concerning these books. And when they had taken off the covers wherein they were wrapped up, they showed him the membranes, and the exactness of the joinings, which could not be perceived, so exactly were they connected one with another." The rolls we have mentioned were generally written on one side; but we read, in Ezek. ii. 10, of one written "within

BOOKS.

and without," that is, on both sides ; wh
that it was replete with "lamentations, and
and woe." Of the same kind we may c
"book written within and on the backside,"
by the evangelist John, Rev. v. 1.

LETTERS.

The letters which are spoken of in Scri
probably in the form of rolls, as were
and as those are which are used in the
present date ; a letter has indeed its He
from its being rolled or folded up toget
although the Orientals do not close the
our fashion, they never send them open but
of inferior rank, or to one whom they wis
"The Arabs," says Niebuhr, "roll up their
then flatten them up to the breadth of a
paste up the end of them instead of seal
And Hanway informs us, that "the Per
up their letters in the form of a roll abou
long, and that a bit of paper is fastened ro
gum, and sealed with an impression of
resembles our printers' ink, but not so thi
is the common method ; but when perso
tinction send letters, or when they are a
such, a different method is employed.
says of such, among the Arabs, that the
which they are written is of a very large
broad margin ; and that they are elegantl
and put in cases of silk, satin, or of silk

with threads of silver and gold. The ribbon, or gold and silver lace, with which the bag is tied, is sometimes, after being knotted, passed through wax, which is impressed with a seal. Dr. Brown also says, that he saw a letter, addressed from a governor general of India to the king of Persia, in Persic, on beautifully glazed white paper, fifty inches long and twenty broad. The written part, however, is described as being only two feet long and one foot broad; the rest was filled with a beautiful ornamental painting at the head of the letter, and a very elegantly painted border round the whole sheet. This letter was also sent in a bag, and which, the author says, was a cloth composed of gold threads and crimson silk. It was tied round the neck with a gold lace, which, after being knotted, passed through an immense seal, four inches in diameter and about an inch thick, of red wax. The seal was covered with Persic characters, containing the titles of the company, those of the king being at the commencement of the letter. In order to preserve the lace and seal, the bag was opened at the bottom to extract the letter; but the natural way of opening it, would be either by melting the wax or cutting the lace between the wax and the bag. Hence we learn, how studied the insult was which Sanballat offered to Nehemiah, by sending him an open letter by his servant, Neh. vi. 5.

We read, in various passages of Scripture, of sealing letters with a seal, or signet, which was set in a ring; see Gen. xli. 42; Esth. iii. 10—12; viii. 2, 8, 10;

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Jer. xxii. 24 ; Dan. vi. 17. This custom is retained in the east. "In Egypt," says "they make the impression of their name on a seal, generally of carnelion, which they blacken with a finger, and which is blacked when they use it to seal with it." Mr. Hanway also remarks that the Persians, that those high in office wear agates, which serve for a seal, and consequently engraven their name, and some the koran. To the same effect Dr. Shaw says, "As few or none of the Arab, Turkish and eastern kings, know how to write their own names, all their letters and decrees are sealed with their proper rings, seals, or signs, usually of silver or carnelion, with their names engraven upon them on one side, and the name of their kingdom or principality, and the sentence of the koran on the other." He supposed that the apostle alludes to this when he says, "Nevertheless the foundation of the earth is sure, having this seal," on the one side, "The Lord knoweth them that are his ;" and "Let every one that nameth the name of the Lord depart from iniquity," 2 Tim. ii. 19. See

WRITING IMPLEMENTS, AND

1. *Pen.* The style, or pen, of the ancients was commonly of iron, but sometimes it was of silver, and brass, and sometimes ivory. When it was used for engraving on

hard substances, its point was frequently tipped with a diamond. Among the Romans, these instruments had one end pointed to trace the letters, and the other broad and smooth, for the purpose of obliterating what had been written, by spreading back the



wax, to which we have alluded, so as to render it fit to receive other words. In the east, pens made of reed are also used, and it is probable that they were known to the ancient Hebrews.

2. *Inkhorn*. The prophet Ezekiel describes a man which he saw in a vision as having a "writer's inkhorn by his side," Ezek. ix. 2; and it is still customary in the east to carry the inkhorn stuck in the girdle. It is thus that scribes or writers constantly wear them; and ministers of state wear them in the same manner, as their symbols of office. One of these, as used by the Orientals at the present day, has been thus described: "That in most general use is a flat

minished at one end with a lid attached by
To the flat side of this shaft, at the end furnish
the lid, is soldered the ink vessel, which has at
a lid with a hinge and clasp, fitting very close
ink vessel is usually twice as heavy as the shaft
latter is passed through the girdle, and is pre-
from slipping through by the projecting ink
The whole is usually of polished metal, brass,
or silver."

3. *Ink.* This leads us to notice the ink
Orientals, ancient and modern. The inkhorn
described is not at all suited for such a flu-
use, and, according to Winckelman's testimony
ink of the ancients differed very little from that
the Orientals still employ, and which is better
than our own to the formation of their written
ters. It is usually composed of lamp black,
dered charcoal, prepared with gum and water
sold in small particles or grains. The writer
he wants to replenish his inkhorn, puts some

it "looks like a thick oil or paint, with which the manuscripts there have been written in a *relievo*, visible in the letters when you hold a leaf to the light in a horizontal direction." In the manuscripts written with this ink, the characters appear of an intense glossy black, and it neither changes its hue in the lapse of time, eats into the paper, nor becomes indistinct. But although the writing of the Orientals has an intense black colour, and will remain unchanged for ages, yet it makes no permanent mark on the material, be it what it may on which the words are written; for it may at any time be sponged or washed out with water. And such, it would appear, was the sort of ink used in the days of Moses, for we find a reference to blotting, or washing out ink with water, in the book of Numbers, v. 23. This refutes the supposition of some, that the ink mentioned in this verse was especially prepared for the occasion; and the verse itself confirms the opinion of others, that the ink of the modern Orientals is similar in substance to that of the ancients. Besides this, Oriental writers write in gold, and they use inks of various colours and great brilliancy, which gives a rich and beautiful appearance to the page, when applied diversely.

BEACONS.

THE apostle Paul, exhorting the Philippian converts to a careful proceeding in the way of salvation, and

reminding them of the position in which they stood with an ungodly world, uses this remarkable expression: "Among whom ye shine as lights in the world," Phil. ii. 15. This metaphor has an evident allusion to the buildings which we call beacons, or, more properly, lighthouses; the most celebrated of which, among the ancients, was that raised in the island of Pharos, by Ptolemy Philadelphus. On this tower a bright flame was always kept burning in the night, so that mariners might see their way, and be in no danger of shipwreck. Some of these lighthouses were constructed by the ancients in the shape of a human figure. Such a one was the Colossus at Rhodes, which held in one hand a flame that enlightened the whole port. It was probably to such as the former that the prophet Jeremiah alludes, in that passage wherein he speaks of "a sign of fire in Beth-haccerem," Jer. vi. 1, which R. Kimchi understands as meaning "a high tower." This passage shows that it was customary with the Hebrews, as with other nations, to telegraph tidings by fire signals on some elevated station. This was performed by the ancients, either from tower to tower, or from mountain to mountain. By this means, it may be mentioned, it was made known in Greece that Troy was taken, as we learn from a passage in the *Agamemnon* of *Æschyles*.

Besides these lighthouses, the Orientals had, and still have moveable lights, for the purpose of directing the marches of the caravans by night. They have been thus described by Dr. Pococke: "They are

somewhat like iron stoves, into which they put short dry wood, which some of the camels are loaded with. Every cotter hath one of these poles belonging to it, some of which have ten, some twelve of these lights on their tops, and they are likewise of different figures, one perhaps oval, another triangular, or like an N or M, etc. ; so that every one knows by them his respective cotter. They are carried in the front, and set up in the place where the caravan is to pitch, before that comes up, at some distance from one another."



BRAZEN SERPENT.

WHEN the Israelites were plagued with fiery ser-

pents, on account of their murmurings, Moses was commanded to make a serpent of brass, and place it upon a pole, that, whosoever was bitten might look thereon and live. This command was obeyed, and it is said, that, "it came to pass, that if a serpent had bitten any man, when he beheld the serpent of brass, he lived," Numb. xxi. 5—9. This brazen serpent was preserved as a memorial of the miracle performed till the days of the good king Hezekiah, when, in consequence of its having become an object of idolatrous worship among the Hebrews, that monarch, at the same time he destroyed the altars, groves, and high places of the idolatrous people, broke it in pieces, 2 Kings xviii. 4. Do we wonder at the fact, of the Hebrews paying divine honours to a brazen serpent? It is indeed an act calculated to excite our surprize; but if we recollect that serpent worship, under one form or the other, was one of the most prevailing idolatries of the ancients, and if we recollect further that the brazen serpent must have been an interesting memorial of the remarkable transaction with which it had been associated, our surprize in a great measure must be diminished. We may, indeed, imagine from this that the influence of example might have induced the Hebrews to have taken this fatal step; and the recollection that their forefathers looked upon it, and lived, by the Divine command, might have confirmed them in their choice. Besides, although Scripture associates with the serpent all that is evil, and makes it even personate the wicked one, by the heathen world it was made

the deified symbol of something good and beneficent; ideas which the Hebrews, perverted as they were, could not fail having of the brazen serpent. Thus, for instance, the *cerastes*, or horned snake, was sacred to Ammon, one of the Egyptian deities, and was interred after death in the temple of that deity; and the venomous *naia-haj* was regarded as an emblem of *Cneph*, their good deity. Among the Greeks and Romans, also, it symbolized "The good genius;" and Esculapius, the god of physic, was worshipped under the form of a serpent; which some writers think was derived from a tradition concerning the animal, the sight of which restored the wounded Hebrews. It was from this idea that serpent worship spread from Egypt among the nations of eastern Europe and western Asia, and it might also have influenced the Hebrews.

But why this animal should become an object of regard among the heathen world, above most other animals, is a question that cannot easily be answered. "It may be, however," says an elegant writer, "that the serpent was thus chosen, as the most fitting emblem of that system which endowed the universe, and all its parts, the greatest and the least, with an intelligent and living soul; and its emblematic fitness as a type of nature, thus imagined, may perhaps be found in the peculiarities of its organization. Its remarkable longevity, its peculiar movements, its rapid march, without those members of progression with which other animals are gifted, and the vibrations of life preserved in the separated parts for some time

after the carcase has been cut in pieces, are all circumstances well calculated to impress the idea that the serpent had a condition of life peculiar to itself, and that there was something supernatural in its being." The wise son of Agur evidently looked upon it in a similar light, for he classes it, for its making its way upon the rock, among those four things which he mentions as too wonderful for him to understand, Prov. xxx. 19.

But we return to the miracle connected with the brazen serpent. The Hebrews were directed to look upon it when the poison of the fiery serpents spread through their veins, and live; they did so, and lived. The power of God gave efficacy to the mode of cure prescribed. And we by nature are bitten by the old serpent: the poison of sin is working eternal death in us, as effectually as the poison of the fiery serpents worked a natural death in the bitten Israelites; how then are we to be recovered? Saurin observes that the Jews have a remarkable saying, "that, as the bitings of the fiery serpents were cured by the Israelites looking up to the brazen serpent, so will be the bitings of the old serpent, inflicted on Adam and his posterity, at the time of the Messiah." And what saith the Messiah himself? "As Moses lifted up the serpent in the wilderness, even so must the Son of man be lifted up: that whosoever believeth in him should not perish, but have eternal life," John iii. 14, 15. Here then is our remedy.

COSTUME.



COSTUME OF THE HIGH PRIEST.

THE vestments of the high priest, which are said to have been made, "for glory and for beauty," Exod. xxviii. 2, consisted of eight articles, some of which were peculiar to him, and others were common to all the priests. The articles were, the coat, the drawers, or breeches, the "girdle of the ephod," the robe, the ephod, the breastplate, the mitre, and the "girdle of needle-work;" all which, being very beautiful, and some of them made of gold, were called by the Jews, "golden vestments." We shall notice these articles in the order we have placed them.

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1. *The coat.* The coat, which is in *Rhetonic*, and signifies a tunic of fine cloth, the inmost of the sacerdotal vestments, and a robe with sleeves to the wrists. It was worn by the high priest, but was worn by the common priests while officiating. Some have supposed it to be the royal dress of Egypt, for the colours are found in *them* as was ordained in the vestments of Aaron. What the tunic of the high priest is not mentioned, but the common priests were unravelled when needed and made into wicks for the lamps burned in the tabernacles.

2. *The drawers, or breeches.* The "linings," or, more properly, drawers, which were worn by both the high priest and the common priests according to Maimonides, from above the knee, and had no opening either before or behind, but were drawn up around the body like a purse. This is similar to those worn by the Turks and Persians at the present day. They are very wide, and when drawn on, are fastened around, by means of a girdle run through the upper border.

3. *The girdle of the ephod.* The girdle is called in the text, "the curious," or "girdle of the ephod," has been supposed to refer to the materials of the shoulder-piece, ver. 12; but it appears rather to have been of the same material as the ephod, and to have been

the purpose of confining that garment round the body of the high priest.

4. *The robe.* The robe of the ephod, which is called in the Hebrew, *meil*, was a long linen gown of light blue, reaching to the middle of the leg; or, according to some writers, to the ankle. It was made all in one piece, with a hole at the top for the head to pass through, and was worn over the tunic, like the supertunic, or surcoat, used at the coronation of English sovereigns. On the skirt, at the bottom of the robe, there were figures of pomegranate (which are remarkable for the beauty of their leaves, flowers, and fruits) wrought with blue, purple, and scarlet yarn, ver. 31—34. Between these figures there was a bell, or, in other words, there was a bell and pomegranate alternately, although some of the rabbins say that the bells were enclosed within the pomegranate. How many of these bells there were, is not stated in Scripture. Some, however, say that there were twenty-two; while others affirm that they equalled in number the days of the year. The use of these bells, moreover, is not very clear. The sacred text says that it was, that "his" (the high priest's) "sound shall be heard when he goeth in unto the holy place before the Lord, and when he cometh out, that he die not," ver. 35; which would intimate, that they were to harbingers his approach to the Sacred Presence, and to show that he was clothed in his proper robes, to minister without which was death, ver. 43.

5. *The ephod.* Over the tunic and robe, the high

priest wore a vestment, which was called in Hebrew, *ephod*, and was considered peculiar to the sacerdotal order. The ephod of the high priest appears to have been a sort of close robe, reaching from the shoulders to the loins, and it was made of a rich cloth of fine linen, embroidered with blue, purple, scarlet, and gold. The ephods of the inferior priests were very plain ones, made of linen. These were not worn at first by the common priests, but we afterwards read of their wearing them; and we read also of Saul and David's using the ephod of the high priest when they consulted the Lord by *Urim*, 1 Sam. xxviii. 6; xxx. 7; from which some argue, that the Hebrew monarchs enjoyed that right without the intervention of the high priest. It is probable, however, that Saul and David only directed the priests to use it, and that they enjoyed no such privilege; for we find that Korah and his company, Num. xvi. 18—35, and Uzziah king of Judah, were signally punished for intruding themselves into the holy office, 2 Chron. xxvi. 16—21. From this portion of the high priest's dress we have derived the *armil*, or stole, which is used in the coronation of our sovereigns.

6. *The breastplate.* The breastplate was a piece of rich cloth, set with twelve precious stones, as follow :

1. *A sardius*, which is the carnelion of the moderns.
2. *A topaz*, generally understood to be the modern chrysolite.
3. *A carbuncle*, or the noble garnet of Theophrastus, which when held to the sun resembles a burning coal.

4. *An emerald*, which is characterized by its green colours of various depths.
5. *A sapphire*, which in oriental countries is of a sky blue, or fine azure colour; see Ezek. i. 26; x. 1.
6. *A diamond*, a stone composed of layers, which, though they may be detached, will individually resist any kind of force.
7. *A ligure*, which agrees best with our hyacinth.
8. *An agate*, a stone that takes a fine polish, and brings out beautiful forms, as the admired Mocha stone.
9. *An amethyst*, a gem of a violet colour, and great brilliancy.
10. *A beryl*, or *aqua marine*, which resembles the emerald in colour, but surpasses it in hardness.
11. *An onyx*, a very pellucid stone, of a fine flinty texture.
12. *A jasper*, a species of the quartz family, which embraces a great many varieties.

These stones were designed as one for each tribe of Israel, and their size and beauty, according to Josephus, placed the breastplate beyond the purchase of men. The cloth on which they were set was of the same embroidered material as the ephod, over which it was placed. This cloth was doubled, and was a span or nine inches square. At each corner there was a ring of gold, and to the two uppermost there were attached wreathed chains of gold, by which the breastplate was fastened to the shoulder-pieces of the ephod; the two under rings were furnished with blue laces, which were fastened to rings in the embroidered girdle. On these stones, according to our translation, were written the names of the twelve tribes, Exod. xxxix. 8—29. The Jews have a tradition, however, to which there are many allusions in the Talmud, that it was not the written names, but the crests or cognizances of the twelve tribes, which were thus engraved;

as, for instance, a lion for the tribe of Judah, and a hind for the tribe of Naphtali, etc., as mentioned in Jacob's remarkable prophecy, on his death-bed. This conjecture is very plausible, for among the ancient Egyptians, the forms of animals were adopted as cognizances by the different provinces, and it is to this circumstance that Diodorus Siculus attributes, if not the origin, at least the prevalence of animal worship in Egypt. The phrase, however, "like the engravings of a signet," conveys the idea of symbols, rather than written names. The breastplate has been termed an emblematical badge of the high priest's office of supreme judge, which was worn on his breast, to put him in mind of his duty, of having the interest of the whole people equally at heart, and doing them all equal justice.

But there are two extraordinary ornaments of the breastplate yet remaining to be noticed, that is, the *Urim* and the *Thummim*. Now the word *Urim* signifies *lights*; and we learn from Egyptian monuments, that the symbol of the sun was frequently used by that people to imply the manifestation of celestial light in the material world, and we know that the image of the sun is frequently used by the Hebrew prophets. Thus the Messiah is called THE SUN OF RIGHTEOUSNESS; or, THE MANIFESTATION OF RIGHTEOUSNESS. It is very probable, therefore, that by *Urim* we are to understand some image or symbol of the sun fixed upon the high priest's breastplate, after the same manner as we find a similar symbol adorning the breastplate of the kings of Egypt.

The *Thummim* signifies *perfections*, or *truths*, and were also symbolic representations of truth. Their symbols among the Egyptians were female figures with closed eyes, holding in their hands the sacred *tau* or cross, which was a religious emblem highly revered in Egypt in the remoter ages. But there are some who think, that as the *Urim* signifies *lights* and the *Thummim*, *perfections*, that they might be applicable to the precious stones of the breastplate, if taken as epithets instead of names. Be they what they might, the will of the Almighty was frequently revealed in some mysterious way by the *Urim*. Thus when Joshua was appointed successor to Moses, it enjoined that "he shall stand before Eleazar the priest, who shall ask counsel for him after the judgment of Urim before the Lord: at his word shall they go out, and at his word they shall come in, both he, and all the children of Israel with him, even all the congregation," Numb. xxvii. 21. The withdrawal of these responses is recorded as one of the judgments inflicted upon Saul, when he had neglected to execute the commands given him by God. He inquired of the Lord, but, it is said, "The Lord answered him not, neither by dreams, nor by Urim, nor by prophets," 1 Sam. xxviii. 6.

7. *The mitre*. The mitre of Aaron seems to have been a roll of fine cotton, resembling a turban. It was furnished in front with a plate of pure gold, on which was inscribed these words, "HOLINESS TO THE LORD," Exod. xxviii. 36; that is, consecrated to his

service. According to Jewish tradition, this inscription also was engraved in symbolic characters, which characters they say could only be read by the high priest. They attributed wonderful powers to a knowledge of the *Shem Hamphorash*, the incommunicable name of God, and believed that whoever was acquainted with the true pronunciation of it could work miracles. Turbans of fine linen, with an ornamental front of gold or precious stones, seem to have been the usual diadems of ancient kings. Thus we read, in Justin, that Alexander the Great applied his diadem to the wounds of Lysimachus, which shows that it must have been of linen, as that worn by the high priest. The covering which the common priests wore on their heads are called in Scripture, "bonnets." These were more properly turbans, and would appear to have been like those of the high priest, except that they wanted the plate of gold in front. Josephus states, however, that the turban of the high priest had a purple cover, which would of course constitute a second distinction between that and those of the ordinary priesthood.

8. *The girdle of needlework.* The "girdle of needlework" was a piece of fine twined linen, embroidered with blue, purple, and scarlet, and which went round the body, over the coat or tunic. Josephus says, it was embroidered with flowers, that it was four fingers broad, and that it was fastened in front, and twice wound round the body on common occasions, but that when the priest was officiating at the

altar, it was thrown over the left shoulder. Maimonides, however, states that it was only three fingers broad, and thirty-two cubits long, being wound many times round the body, as its length would indicate. This girdle was worn over the embroidered coat, which formed the only garment worn by the common priests.

Such was the dress of the Hebrew pontiff; and how imposing it was we learn from Josephus. That writer informs us, that such was the venerable appearance of the high priest of the Jews when arrayed in his sacerdotal dress, that upon a deputation being sent by the Jews to Alexander the Great, who was advancing to the siege of Jerusalem, he was so struck with reverence and awe, that he bowed down and saluted him.

GENERAL COSTUME.

“The manners of the East,” says Morier, “amidst all the changes of government and religion, are still the same: they are living impressions from an original mould; and at every step some object, some idiom, some dress, or some custom of common life, reminds the traveller of ancient times, and confirms, above all, the beauty, the accuracy, and the propriety of the language and the history of the Bible.” In no particular is this more peculiarly the characteristic of the Orientals than in the matter of dress. Hence the passion, which has ever been displayed by them, for accumulating great quantities of clothing, from the patriarchal ages even until now, seems founded upon

principle of prudence ; for the unchangeable character of eastern fashions, as Chardin observes, precludes the apprehension that the collected raiment will be unsuitable for wear at any future time. To this similarity there is an allusion in the book of Job. Speaking of the wicked, the patriarch says, " Though he prepare raiment as the clay ; he may prepare it, but the just shall put it on," Job xxvii. 16, 17. Bringing this fact, therefore, into consideration, we must not be mistaken in referring to the present oriental dress for illustration of those passages which relate to dress in Scripture. Dr. Shaw has so well described this dress, that we shall avail ourselves of his description, interspersing it, however, with the testimony of other travellers. Speaking of the *hykes*, the making of which is the chief branch of the manufactures of Barbary, he says, " They are of different sizes, and of different qualities and degrees of fineness. The usual size of them is six yards long, and five or six feet broad, serving the Kabyle and Arab for a complete dress in the day ; and, as they sleep in their raiment, as the Israelites did of old, Deut. x. 13, it serves likewise for his bed and covering at night. It is a loose, but troublesome garment, being frequently disconcerted and falling upon the head, so that the person who wears it is every moment obliged to tuck it up and fold it anew about his body. This shows the great use there is of a girdle, whenever they are concerned in any active employment ; and, in consequence thereof, the force of the

Scripture injunction alluding thereunto, 'of having our loins girded,' in order to set about it; see Luke xvii. 8; Acts xii. 8; Eph. vi. 14; Rev. i. 13; xv. 6. The method of wearing these garments, with the use they are at other times put to, in serving for coverlets to their beds, should induce us to take the finer sorts of them, at least such as are worn by the ladies and persons of distinction, to be the peplus of the ancients. Ruth's vail, which held six measures, Ruth iii. 15, might be of the like fashion, and have served extraordinarily for the same use; as were also the clothes (the upper garments) of the Israelites, Exod. xii. 34, wherein they folded up the kneading-troughs; as the Moors, Arabs, and Kabyles do to this day things of the like burden and encumbrance in their *hykes*." Ruth's vail, however, has been referred with more probability to the vails still used in general by the women of western Asia. These vails bear no resemblance to the vail known in our country. They are in fact large sheets, which being thrown over the head descend to the heels, and being gathered in front by the hand, envelopes the whole person. They differ little, except in colour, texture, and the manner in which the face is concealed. Ladies of distinction wear those of silk, which are mostly red with narrow white stripes; but the poor women use those of linen or cotton, which are either blue with a white stripe or altogether white. These vails are very coarse and strong, and such we may suppose Ruth's vail might have been. In Syria, the women

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hold them so as to conceal all the to which probably Solomon alludes. "Thou hast ravished my heart with thy Song of Sol. iv. 9. In Persia, the face, having only a piece of veil, while the Turkish women cover the face with a large vail of horse-hair, which is opaque within, but without, opaque. I have seen the toga of the Romans, was of the drapery of their statues is to actually no other than the dress they appear in their *hykes*. The landers of Scotland is the very same.

"Instead of the fibula that was used by the Arabs join together with the bodkin, the two upper corners of the vail, after having placed them first over the shoulders, they then fold the rest of it over the breast. The outer fold serves them frequently as an apron, wherein they carry herbs and spices, and may illustrate several allusions in Scripture, as gathering the lap of gold, 2 Kings iv. 39; rendering sevenfold measure into the bosom, Psa. lxxi. 12; shaking the lap, Neh. v. 13, and

"The *burnoose*, which answers to the *hyke* for warmth worn over these *hykes* is one piece, and shaped exactly like the little god Telesphorus; namely, s

with a cape or Hippocrates' sleeve for a cover to the head, and wide below like a cloak. Some of them likewise are fringed round the bottom, like Parthenaspa's and Trajan's garment upon the basso relievos of Constantine's arch. The *burnoose*, without the cape, seems to answer to the Roman *pallium* ; and, with it, to the *bardocucullus*.

" If we except the cape of the *burnoose*, which is only occasionally used during a shower of rain, or in very cold weather, several Arabs and Kabyles go bareheaded all the year long, as Masinissa did of old, binding their temples only with a narrow fillet, to prevent their locks from being troublesome. As the ancient diadema might originally serve for this purpose, so it appears, from busts and medals, to have been of no other fashion. But the Moors and Turks, with some of the principal Arabs, wear upon the crown of the head a small hemispherical cap of scarlet cloth ; another great branch of their woollen manufactory. The turbant, as they call a long, narrow web of linen, silk, or muslin, is folded round the bottom of these caps, and very properly distinguishes, by the number and fashion of the folds, the several orders and degrees of soldiers, and sometimes of citizens, one from another. We find the same dress and ornament of the head, the *tiara* as it was called, upon a number of medals, statues, and basso relievos of the ancients.

" Under the *hyke*, some wear a close-bodied frock or tunic, (a *jillebba*, they call it,) with or without sleeves, which differs little from the Roman *tunica*, or habit

in which the constellation *Bootes* is usual. The coat of our Saviour, which 'was woven from the top throughout,' John xix be of the like fashion."

To this effect Dr. Clarke also speaks: of the Arabs," he says, "in this part of Land, and indeed throughout all Syria, is uniform: it consists of a blue shirt, descending to the knees, the legs and feet being exposed, the arms sometimes covered with the ancient *cu buskin*. A cloak is worn of very coarse camels' hair cloth, almost universally decorated with broad black and white stripes, passing vertically down the back; this is of one square piece, with the arms; it has a seam down the back; without this seam, it is considered of great value. Here, then, we perhaps beheld the form and materials of our Saviour's garment, for which it is cast lots, being *without seam, woven from the top throughout*. It was the most ancient dress of the inhabitants of this country."

"This, too," continues Dr. Shaw, "the *hyke*, is to be girded about their bodies when they are engaged in any labour, or employment; at which times they usually wear their *burnooses* and *hykes*, and remain in their tunics. And of this kind, probably, was wherewith our Saviour might still be clothed when he is said to lay aside his garments, (*imatia* and *hyke*,) John xiii. 4, and to take a towel

himself; as was likewise the fisher's coat, John xxi. 7, which St. Peter girded about him when he is said to be naked; or what the same person, at the command of the angel, Acts xii. 8, might have girded upon him, before he was enjoined to cast his garment about him. Now, the *hyke* or *burnoose*, or both, being probably at that time the proper dress, clothing, or habit of the eastern nations, as they still continue to be of the Kabyles and Arabs, when they laid them aside, or appeared without one or the other, they might very properly be said to be undressed, or naked, according to the eastern manner of expression. This same convenient and uniform shape of the garments, that are made to fit all persons, may well illustrate a variety of expressions and occurrences in Scripture; which, to ignorant persons, too much misled by our own fashions, may seem difficult to account for. Thus, among many other instances, we read that the goodly raiment of Esau was put upon Jacob; that Jonathan stripped himself of his garments; and the best robe was brought out and put upon the prodigal son; and that raiment, and changes of raiment, are often given, and immediately put on, (as they still continue to be in these eastern nations,) without such previous and occasional alterations as would be required amongst us in the like distribution or exchange of garments.

“The girdles, which have been occasionally mentioned before, are usually of worsted, very artfully woven into a variety of figures; such as the rich girdles of

the virtuous woman may be supposed to have been, Prov. xxxi. 24. They are made to fold several times round the body; one end of which being doubled back, and sewn along the edges, serves them for a purse, agreeably to the acceptation of the *zone* in the Scriptures. The Turks make a further use of these girdles, by fixing therein their knives and poniards; whilst the *hojias*, that is, the writers and secretaries, suspend in the same their inkhorns; a custom as old as the prophet Ezekiel, who mentions a person clothed with linen, with an inkhorn by his side, Ezek. ix. 2.

“It is customary for the Turks and Moors to wear shirts of linen, or cotton, or gauze, underneath the tunic; but the Arabs wear nothing but woollen. There is a ceremony, indeed, in some dou-wars, which obliges the bridegroom and the bride to wear each of them a shirt at the celebration of their nuptials; but then, out of a kind of strange superstition, they are not afterwards to wash them, or put them off whilst one piece hangs to another. The sleeves of these shirts are wide and open, without folds at the neck or wrist, as ours have; those particularly of the women, are oftentimes of the richest gauze, adorned with different coloured ribbons, interchangeably sewed to each other.

“Neither are the Bedoweens accustomed to wear drawers; a habit, notwithstanding which, the citizens of both sexes constantly appear in, especially when they go abroad, or receive visits. The virgins are

distinguished from the matrons, in having their drawers made of needlework, striped silk, or linen ; just as Tamar's garment is described, 2 Sam. xiii. 18. But when the women are at home and in private, then their *hykes* are laid aside, and sometimes their tunics ; and, instead of drawers, they bind only a towel about their loins. A Barbary matron, in her undress, appears like Silanus in the Admiranda.

“ When these ladies appear in public, they always fold themselves up so closely in these *hykes*, that even without their vails we could discover very little of their faces. But, in the summer months, when they retire to their country seats, they walk abroad with less caution ; though, even then, upon the approach of a stranger, they always drop their vails, as Rebekah did upon the sight of Isaac, Gen. xxiv. 65. They all affect to have their hair, the instrument of their pride, Isa. xxii. 12, hang down to the ground ; which, after they have collected into one lock, they bind and plait with ribbons ; a piece of finery disapproved of by the apostle, 1 Pet. iii. 3. Where nature has been less liberal in this ornament, there the defect is supplied by art, and foreign hair is procured to be interwoven with the natural. . . . After the hair is thus plaited, they proceed to dress their heads, by tying above the lock I have described a triangular piece of linen, adorned with various figures in needlework. This, among persons of better fashion, is covered with a *sarmah*, as they call it, (of the like sound with the moonlike ornaments of Isaiah, ch. iii. 18,) which is

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made in the same triangular shape, of thin plates of gold and silver, artfully cut thro engraven in imitation of lace, and might the answer to the ornament mentioned above. A chief of crape, gauze, silk, or painted line close over the sarmah, and falling afterwa lessly upon the favourite lock of hair, comp head-dress of the Moorish ladies.

“But none of these ladies think themself completely dressed, till they have tinged their eye Al-ka-hol, that is, the powder of lead ore. this is performed by first dipping into this small wooden bodkin of the thickness of a then drawing it afterwards through the eyel the ball of the eye, we have a lively image of prophet, Jer. iv. 30, may be supposed to renting the eyes (not, as we render it, with but) with *pouk*, lead ore. The sooty colour thus communicated to the eyes is thought wonderful gracefulness to persons of all com The practice of it, no doubt, is of the great equity; for, besides the instance already tak of, we find that when Jezebel is said, 2 Kin to have painted her face, the original is, she (or set off) her eyes with the powder of *pou ore*. So likewise Ezekiel, xxiii. 40, is to stood. *Karan-happuc*, that is, the horn of lead ore, the name of Job’s youngest daughter relative to this custom and practice.”

Besides the passages pointed out by this

and acute writer, there are others, which his description of dress happily illustrates. Thus, a passage in the Acts of the Apostles, ch. ix. 39, fixes the difference between the upper garment and the tunic. Then again, it was these *imatia*, or upper garments, consisting of a loose square piece of cloth wrapped round the body, which the multitude who escorted Jesus in the triumphant procession into the capital spread in the road to serve as a carpet, Luke xix. 36. It was such a garment as this, also, that a young man (who, excited by the tumult and disturbance that was made in the dead of the night, when our Lord was taken,) hastily seized upon to throw over him, and which he left in the hands of the officers who would have taken him, and thus narrowly made his escape from them; see also Gen. xxxix. 12: and with reference to the custom of making presents of garments, see Gen. xlv. 22; 2 Chron. ix. 24; Ezra ii. 69; Neh. vii. 70.

FEMALE DRESS.

Although some of the articles of female dress are adverted to in the foregoing article, still a description of the whole is necessary to complete the design of this little work: and as we find them specified in the prophecies of Isaiah, ch. iii. 18—24, we shall notice them briefly in the order we there find them.

Tinkling ornaments about their feet.—These ornaments are such as they now wear in oriental countries. Mr. Lane thus speaks of them: “Anklets of solid gold, or silver, are worn by some ladies, but

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DRESS AND ORNAMENTS OF FEMALES IN THE EAST. (FROM VARIOUS
SCULPTURES AND PAINTINGS.)



are more uncommon than they formerly were. They are, of course, very heavy, and knocking together as the wearer walks, make a ringing noise; hence it is said in a song, 'The ringing of thy anklets has deprived me of reason.' Isaiah alludes to this, or perhaps to the sound produced by another kind of anklet." This he also describes: "Anklets of solid silver, already described, are worn by the wives of some of the richer peasants, and the sheyks of villages. Some anklets of iron are worn by many children. It was also a common custom among the Arabs for girls or young women to wear a string of bells on their feet. I have seen many little girls in Cairo with small round bells attached to their anklets. Perhaps it is to the sound of ornaments of this kind, rather than of the more common anklets, that Isaiah alludes." Rauwolf speaks to the same effect, and so also do other travellers; and there is a passage in the koran, analogous to that of the prophet Isaiah, which alludes to the same ornament. It runs thus: "Let them not" (that is, the women) "make a noise with their feet, that the ornaments which they hide may thereby be discovered." That is, "Let them not make a noise with their feet, etc., by shaking the rings which the women in the East wear about their ancles, and which are usually of gold or silver." The pride which the Jewish ladies of old took in making a tinkling with these ornaments of the feet is, among other things of that nature, severely reprov'd by the prophet Isaiah.

Caul.—Much difference of opinion exists as to what

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the caul alludes. The most probable is, to the manner in which the women set off of their hair as they hang down their hair is equally divided into a number of tresses, to each of which is added three silks each charged with small ornaments of gominating in small gold coins. Mr. Lane of these ornaments: "The *sufa* appears prettiest as well as the most singular of the worn by the ladies of Egypt. The glittering *burch*, etc., and *their clinking together as walks*, have a peculiarly lively effect."

Round tires like the moon.—This ornament probably consisted of small moonlike figures together and worn as a necklace. Some think, that the denomination from the moon is from the lustre of the ornament, and not the shape. Others think that it has reference to the jewels worn in front or by the side of ornaments on dresses. Another ornament is pointed out as worn by the women of Egypt and western Asia; this supposition is greatly strengthened by consideration, that they have given it the name *rah*, "moon."

Chains.—This is literally "drops," or pearls. We may, probably, understand by it various pendant ornaments, as nose-jewels, earrings, &c. Some of these, now worn in the East, are of silver or gold; but sometimes they are of mother-of-pearl, and horn. The better so

says, are set with a ruby between two pearls. The earrings in use are generally thick, sometimes fitting close to the ear; and in other instances very large, perhaps three or four inches in diameter, and so heavy as greatly to distend the lobe of the ear, and enlarge the orifice made for the reception of the ring by the jeweller.

Bracelets.—“The bracelets of the East,” says Chardin, “rather resemble manacles than bracelets. Their weight is very great, and their shape is sometimes flat, but more usually round, or semicircular, taking a cubical form at the section, where they open to admit the hand. They are made of gold, silver, amber, and mother-of-pearl. Those of silver are the most common; but poorer females are sometimes obliged to wear rings of copper, horn, glass, beads, and other material of inferior description. The bracelets Eliezer gave to Rebekah were of gold; and estimating gold by its weight, the *two* which he presented to her, which weighed ten shekels, must have been very valuable; see Gen. xxiv. 22.

Muffler.—Some kind of vail is, doubtless, here intended; and it is supposed that the vail worn in Egypt and Syria is the article alluded to. This is commonly a long strip, black or white, plain or ornamented, fastened by bands to the head, just below the eyes, and sometimes descending to the feet.

Bonnets.—This refers to the head-dress or turban of the females in the East; the general principle of which is, that it is a cap bound round with one or

more handkerchiefs, or shawls, folded high and flat. Those of the upper class are ornamented with jewels, gold spangles, and coins.

Ornaments of the legs.—The ornaments of the leg are understood to be the plain anklet, without the tinkling ornaments.

Headbands.—These, according to later interpreters, refer to “zones,” or “girdles,” which appear to have been in ancient times what some are now, very rich in texture, studded with gold, and ornamented with precious stones.

Tablets.—The tablets here spoken of were small boxes, or bottles, containing rich perfumes. They were ornamented, and were attached to a necklace that hung down to the waist.

Earrings.—These are generally considered to be what the Arabic version renders it, namely, boxes of amulets or charms. Such are worn by the Orientals universally at the present day; and those of the ladies are made to serve as ornaments, being enclosed in small cases of embossed gold or silver, and suspended from the right side on a silken cord or chain, which is passed over the left shoulder. Sometimes, however, they are worn at the neck or bosom, and sometimes around the head. Aben Ezra says, that these amulets were writings, written in gold and silver. Probably, those of the Hebrews contained some passage of Scripture, as those of Mohammedans contain extracts from the koran. The Orientals believe that their amulets will avert evils, and obtain blessings.

Nose-jewels.—See *Chains*.

Changeable suits of apparel.—This probably refers to the gowns, which are frequently very costly, and commonly of rich figured silks and satins.

Mantles.—Mantles may refer to such as are used in private by the ladies of western Asia and Egypt. They are worn over the gown, and are made of cloth, silk, or velvet.

Wimples.—This article of dress was a sort of hood which fitted to the head, and came down behind almost to the back, and covering the shoulder. Such are worn now by the nuns in the south of Italy and Malta, and in the East, where it is made like a sheath and is of silk or cotton, according to the rank of the wearer.

Crisping-pins.—By “crisping-pins” we are to understand a richly ornamented purse, which the women wore attached to their girdles. They are commonly made of silk, and wrought with gold and silver. Jahn says, however, that those of the Hebrew women were of solid metal, gold or silver, and were fashioned like a cone, with a rich border of cloth at the top.

Glasses.—These glasses are, probably, the metal mirrors, which, in the East, the women carry about with them as articles of ornament and use; but some think that transparent garments are signified by the original.

Fine linen.—By “fine linen” we are probably to understand shirts, or under garments.

Hoods.—The most probable article pointed out as the “hoods” here mentioned is a kind of head-dress still in use among the Arabian females. It consists of a large handkerchief or shawl, which, after covering the head, falls some way down the back, the corners being so brought round as to cover the bosom, and sometimes the lower part of the face.

Vails.—These are referred to the head-vail worn indoors by the ladies of western Asia and Egypt. This head-vail is generally a long strip of white muslin, embroidered with coloured silk and gold, which rests upon the head, and falls down the back in a very graceful manner.

Stomacher.—It would be difficult to say what article of dress is meant by the “stomacher.” Some, however, suppose, with great probability, that it was a girdle or zone, such as is now commonly worn by the Asiatic women, and which consists of a shawl folded wide, and put loosely and tastefully round the waist, leaving the corners hanging down, sometimes in front, and sometimes behind.

We will close this article with a description given by Forbes, in his “Oriental Memoirs,” of a Mogul beauty, in which most of the particulars spoken of by the prophet are noticed, and by which we shall see how rich these dresses of the Hebrew women were. “Her age did not exceed fifteen: her form was perfect, her features regular, and her large antelope eyes of a brilliant lustre: although fairer than the generality of Indian females, neither the rose nor the lily adorned her

complexion, yet the brunette tint rather enriched than impaired the softness and delicacy of her skin : grace was in all her steps, and her whole deportment elegant and courteous. This young beauty excelled in personal charms, but was not so superbly attired as her friend, whom I hastily sketched as a well-dressed Mogul. Her drawers, of green satin flowered with gold, were seen under a chemise of transparent gauze, reaching to her slippers, richly embroidered : a vest of pale blue satin, edged with gold, sat close to her shape, which an upper robe of striped silver muslin, full and flowing, displayed to great advantage : a netted vail of crimson silk, flowered with silver, fell carelessly over her long braided hair, combed smooth, and divided from the forehead, where a cluster of jewels was fastened by strings of seed-pearl : her earrings were large and handsome ; that in her nose, according to our idea of ornament, less becoming. The Asiatic ladies are extremely fond of the nose-jewel, and it is mentioned among the Jewish trinkets in the Old Testament. A necklace, in intermingled rows of pearls and gold, covered her bosom, and several strings of large pearls were suspended from an embroidered girdle set with diamonds : bracelets of gold and coral reached from her wrist to the elbow, golden chains encircled her ancles, and all her toes and fingers were adorned with valuable rings. Like most of the oriental females, of all religions, her eyes were tinged by a black circle, formed with the powder of antimony ; which produces a refreshing coolness, gives the eye additional lustre, and

is thought to be a general improvement to Asiatic beauty."



COAT OF MANY COLOURS.

Many have supposed that the parti-coloured tunic of Joseph, mentioned Gen. xxxvii. 3, was wrought with a needle in variegated colours: the text, however, and the marginal reading, which is a coat of many "pieces," seem distinctly to infer that the agreeable combination of colours was obtained by patchwork. A remarkable illustration of this text is offered by Mr. Roberts. He says, "In India, it is customary to invest a beautiful or favourite child with 'a coat of many colours,' consisting of crimson, purple, and other

colours, which are often tastefully *served together*." And he further remarks, "A child being clothed in a garment of many colours, it is believed that neither tongues nor evil spirits will injure him, because the attention is taken from the beauty of the person to that of the garment."

In after times, however, parti-coloured coats were wrought by the needle. But these were not common; for, in the time of David, such a dress was a distinction for a king's daughter, 2 Sam. xiii. 18: and we read of a dress "of divers colours, of divers colours of needlework," in the sublime ode of Deborah and Barak, which is there spoken of in such a manner as shows that it was an article of great rarity, Judg. v. 30. The art of interweaving a variegated pattern in the original texture, or of printing it, was subsequent to this, and on these discoveries such dresses became common. In the East, such are worn generally by persons of rank. Thus Rauwolf says, that "Turks of rank at Aleppo dress their sons, when they are a little grown and can walk, in loose coats of a fine texture, in which various colours are woven, and which look very handsome." The priest also of a Greek church in Asia Minor, it is said, wears "a coat of many colours."

RAIMENT OF CAMEL'S HAIR.

The "raiment of camel's hair," which is spoken of as forming the clothing of the holy Baptist, Matt. iii. 4, was not made of the fine hair of that animal,

whereof an elegant kind of cloth called camlet is now made, but of the long and shaggy hair of camels, which in the East is manufactured into a coarse stuff. Such we learn, from various passages of Scripture, was worn by the prophets. Thus Zechariah, speaking of false prophets, who, wishing to impose upon the people of Israel, assumed the outward garb by which the true prophets were distinguished, says, "Neither shall they wear a rough garment" (or, as it is in the margin, "a garment of hair") "to deceive," Zech. xiii. 4. It was used also by the Hebrews for penitential dresses, when custom taught them to lay aside their ornaments, (see Exod. xxxiii. 4,) and their ordinary garments, (see 2 Sam. iii. 31; Zech. iii. 4;) a practice which the early oriental monks, anchorites, and pilgrims retained. The Roman church also adopted this hair cloth as a penitential dress at a very early period, and they still retain it for the same purpose. By the Greek and Latin fathers it was called sackcloth; and perhaps, whenever we read of sackcloth in Scripture, we are to understand a garment of this description. It is only, as it has been observed, when understood in this way, that the words suit the description given of John's manner of life.

Having thus spoken of the general costume of the Hebrews, we would notice some of those beautiful metaphors which the sacred writers have drawn from that source. The psalmist, when he would describe the majesty and power of God, shows it under the image

of a garment. "The Lord reigneth, he is clothed with majesty; the Lord is clothed with strength, wherewith he hath girded himself," *Psa. xciii. 1.* And again, in that sublime poem on the works of creation and the wonders of Divine providence, *Psa. civ.*, he says in the opening verses, "O Lord my God, thou art very great; thou art clothed with honour and majesty. Who coverest thyself with light as with a garment."

The prophet Isaiah also speaks of the Almighty, in a passage which was prophetic of his coming to the deliverance of man from his spiritual foes, in this sublime language: "He put on the garments of vengeance for clothing, and was clad with zeal as a cloke," *Isa. lix. 17.* This language, it is thought, may have reference to a custom in Persia, wherein the king, on extraordinary occasions, such as the high crimes of his grandees, appears in a red dress, himself purposing to sentence them to death. This is his garment of *vengeance*, and his entrance in it is a certain sign that some one high in dignity will receive his doom. To the same custom, the "red" apparel in which our Saviour is metaphorically said to appear in at the fall of antichrist and his followers, *Isa. lxiii. 2*, may also have reference.

Under the figure of a garment, or robe, the righteousness of Christ is presented to our view in various passages of Scripture. Thus, Isaiah puts into the mouths of his believing people this beautiful language: "I will greatly rejoice in the Lord, my soul

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shall be joyful in my God; for he with the garments of salvation, he with the robe of righteousness, & decketh himself with ornaments, adorneth herself with her jewels," Is spoken of also as the wedding garment; see Matt. xxii. 11; Rev. : Saviour himself is represented as a robe "But put ye on the Lord Jesus Christ," apostle Paul, Rom. xiii. 14; which beautiful metaphor, importing that (to follow the doctrine, example, and precept) and to adorn themselves therewith, as a robe, and not to be put off; because it is the garment that eternal day, which is never to be night.

The righteousness of the Christian is represented under the figure of a garment; see Rev. xlv. 13, 14; Rev. iii. 4; vii. 14; x. 6. In the latter passage, in the phrase, "Kings and priests," there is probably an allusion to the Jewish officer, called the *man of the house of the Lord* (that is, of the house of the Lord;) who was to stand round in the temple to examine the liberty to set fire to the garments of any one who was on their post. In this case, probably the man might be obliged to appear in his robes on the following day, which would be a robe of righteousness. This passage, therefore, may imply : that the followers of the blessed Jesus, lest the

they take no care to keep, and others should see their sin and shame.

White raiment, among the early Christians, was an emblem of innocence, joy, and victory, and of justification through Christ; and therefore martyrs are said to be adorned with it. "And white robes," said the evangelist, "were given unto every one of them; and it was said unto them, that they should rest yet for a little season, until their fellowservants also and their brethren, that should be killed as they were, should be fulfilled," Rev. vi. 11.

In the psalmist's description of the majesty and grace of Christ's kingdom, there is an allusion to a practice, which has prevailed in the East from the first ages, of perfuming their garments. "All thy garments smell of myrrh, and aloes, and cassia, out of the ivory palaces, whereby they have made thee glad," Psal. xlv. 8. The Orientals in modern days perfume their garments in various ways. They sprinkle them with sweet scented oils; they fumigate them with the most valuable incense or scented wood; and they also sew the wood of the aloe in their garments.

SANDAL AND SHOE.

The word sandal does not once occur in the Old Testament; but as the same Hebrew word, *naal*, denotes both sandal and shoe, it doubtless refers to the one as well as the other. It is natural to suppose, *indeed*, that the sandal would take the precedence, in

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the date of its discovery, to sandals were in use in the remote the shoe has by no means superseded the sandal, even at the present day. of course simple in their construction are supposed to represent the tied to a sole, one of which is



the foot or the heel, and, after fastens to the other, which passes over the first and second toe. The material was successively made, was bark, finally leather. This is the sandal in different nations, ancient and modern may be well illustrated by Egyptian figures, as seen on a large sitting figure of Amenhotep III.

The priests of Egypt, according to Herodotus, wore sandals made with papyrus. A sandal made of such material has been thus described. "These sandals must be considered as made of a flexible material, for they are represented bending exactly as the sole of the foot is bent at the toes, owing to the kneeling attitude of the figure. The bottom of the sole is also marked with transverse lines, showing that it is composed of separate small parts, the whole of which are kept together by a rim of similar strips, running all round, and forming the margin of the sole. It is in fact a shoe of papyrus, or some other flexible material." It was probably such as the Egyptian sandals which the Hebrews used in general; but that they possessed more costly ones, that indeed they became an ornament, we learn from what is said of the bride, Song of Sol. vii. 1, "How beautiful are thy feet with shoes," that is, sandals, "O prince's daughter!" We learn from profane authors, that sandals became ornaments in other nations; they were bound to the foot and leg with lacings in multiplied convolutions, and frequently decorated with the most costly ornaments.

The shoe may be termed a covered sandal, and the idea of attaching a covering to the sole, so as to obtain a more complete protection for the foot, would soon suggest itself to the mind of man for adoption. The shoes of the East are not, however, such as we wear. Many of them have no quarters, and scarcely do more than cover the toes; and the common shoe in Turkey and Arabia resembles our slipper. In Western Asia,

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they have no ears, and they are leather ; in some parts, red or y others, green shagreen. Some the oriental ladies are highly c ing being wrought with gold, sometimes adorned with jewels.

Shoes were known among and we are told by Belzoni, th acquainted with the art of ta making the shoe. He says, ‘ tanning leather, with which th as we do, some of which I fo They had also the art of staini rious colours, as we do moroc the mode of embossing on it ; f figures impressed on it quite must have been done with a ho was damp.” The Hebrews pr similar manufacture to those tians, whatever shape they mig which they wore when they l less of such manufacture, and model of those which they How the sandal and the shoe them, we learn from the Taln whom we cite. “ Shoes were sandals were more ordinary a shoe was of softer leather There were sandals also whos was of wood, the upper of l

fastened together with nails. Some sandals were made of rushes, or of the bark of palm trees, and they were open both ways, so that one might put in his foot either before or behind. Those of a violet or purple colour were most valued, and worn by persons of the first quality and distinction."



When the Almighty revealed himself to Moses in the burning bush, and when the angel appeared to Joshua by Jericho, we read that each received a command to put off their shoes, Exod. iii. 5; Josh. v. 15. The custom which is alluded to in this command prevailed over the East in the earliest ages, and continues so to this day. Whether Christians, Moslems, or Pagans, the Orientals never enter a church, temple, or mosque with their shoes upon their feet. To act thus would be irreverent in the highest degree; hence, whenever they enter a place of worship, they take off

their shoes, after the same manner as we take off our hats. Thus Ives says, that, "at the doors of an Indian pagoda are seen as many slippers and sandals as there are hats hanging up in our churches."

But this form of showing respect is not confined to religious observances ; it is exhibited also in the common intercourse of life. "Few things," it has been observed, "inspire an Oriental with deeper disgust than for a person to enter his room with shoes or boots on, regarding such conduct both as an insult to himself, and a pollution to his apartment." Many instances might be adduced, from the writings of travellers in the East, in illustration of this fact. We select one, from Morier's "Second Journey through Persia." "Stated distances were fixed for taking off our shoes ; some of the ambassador's suite being obliged to take theirs off at a considerable distance from the king, whilst others, whose rank gave them more privilege, kept them on until near the stairs which led into the room. As the Persians allow to their monarch a great character of sanctity, calling him the *Zib Allah*, the 'Shadow of the Almighty,' they pay him almost divine honours. Besides making the *ziaret*, the taking off their shoes implies that the ground which surrounds him is sacred ; and this circumstance will illustrate what the captain of the Lord's host said to Joshua, 'Loose thy shoe from off thy foot ; for the place whereon thou standest is holy.'" But while the feet of the Orientals are uncovered on such occasions as these we have mentioned, the head

remains covered; thus reversing the usages of ceremony practised in our own country.

Another custom connected with this, among the Orientals, is, never to eat with shoes on their feet, or indeed ever to wear them within doors. This arises partly from the ceremonial politeness connected with the act of sitting unshod, and partly from fear of soiling the rich carpets with which their rooms are covered. From this we may discern the force of an expression which occurs in the direction which was given to the Hebrews concerning the passover, which they were to eat on the eve of their deliverance from their bondage in Egypt. "And thus shall ye eat it; with your shoes on your feet," *Exod. xii. 11*; which, taking the above fact into consideration, indicates a decided preparation for a journey.

We see therefore that shoes or sandals are only worn by the Orientals in walking out of doors, and that on returning home, or entering the house of another, they are pulled off at the door. To do this was the business of slaves; and the servant newly purchased commenced his duties by untying his master's sandals, and carrying them after him for a certain distance. The act, indeed, was considered so mean, that a rabbinical saying declares, that "whatever services a servant does for his master, a disciple may do for his teacher, only not unloose the latchets of his shoes." Hence arose the proverbial expressions of John the baptist, in speaking of Christ: "Whose shoes I am not worthy to bear," *Matt. iii. 11*;

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"The latchet of whose shoes I am not stoop down and unloose," Mark i. 7. The thought himself not worthy to do for Jesus was considered by the rabbins as too much a disciple to do for a wise man. There is a made to this degrading office by the psalmist in the casting of Edom, he says, "Over Edom will I cast my shoe," Psa. lx. 8; cviii. 9; that is, Edom to be reduced to abject slavery. This casting of the shoe, however, may have reference to it as a sign of investiture; for Castell informs us, that the Abyssinians used the casting of a shoe as a sign of dominion. And this leads us to the transaction recorded in the history of the casting of the shoe, wherein the taking off the shoe, and giving it to a neighbour, denotes a relinquishing of a right. The passage runs thus:—"Now was the manner in former time in Israel concerning changing, for to change things; a man plucked off his shoe, and gave it to his neighbour: and this was a testimony in Israel." iv. 7. It would be difficult to say whence the custom was derived; the reason of it is, however, that it signified that the party resigned his interest in the land by giving him his shoe wherein he might walk, that he to whom he gave it might enter and take possession of it. Instead of shoe, the Talmud, at a later date, has "right-hand glove;" *then* the custom, probably, to give the glove instead of the shoe, as we learn in after ages, from

that they acquired or purchased by a handkerchief or



veil. The use of the shoe as a token of right or occupancy is very prevalent even now, in the East, and similar usages may be traced in the annals of our own country. Thus, in the middle ages, the giving of a glove was a ceremony of investiture in bestowing lands and dignities. For instance, two bishops were put in possession of their sees, A.D. 1002, each by receiving a glove. The deprivation of gloves, on the contrary, was a ceremony of degradation.

In the apostle's description of the complete armour of a Christian, this passage occurs ; "*Having your feet shod with the preparation of the gospel of peace,*"

Eph. vi. 14, 15. This verse evidently alludes to military sandals or boots. If, therefore, we conclude, with some commentators, that the reference is made to firmness of standing, as in the foundation of an edifice, the apostle had no doubt in view those military *caligas* which were furnished with spikes, so placed that they enabled those who wore them to stand their ground all unmoved. On the other hand, if we suppose, with others, that the allusion is made to the roughness of the way, from the designs of the opposing force, who were wont to throw caltrops into the fields, and to fix spikes in the ground, in order to impede the march and wound the feet of the soldiers,—then we may safely conjecture that the apostle alluded to the boots, greaves, or sandals which were furnished with brass, iron, and other metals to defend the feet from such an annoyance. Whichever it may have been, the language is very appropriate, and calculated to impress upon the mind of the Christian the necessity of possessing that which the metaphor signifies he should possess, in order to withstand the dangers he must meet with in an ungodly world; all the virtues of fortitude, self-denial, self-government, perseverance, and peaceableness.

THE CROSS.

THE cross of Christ is one of the most interesting

objects which can be presented to the Christian reader. An eminent divine says of it : " Let it be to the Jews a scandal, or offensive to their fancy, prepossessed with expectations of a Messiah flourishing in secular pomp and prosperity ; let it be folly to the Greeks, or seem absurd to men puffed up and corrupted in mind with fleshly notions and maxims of worldly craft, disposing them to value nothing which is not grateful to present sense or fancy, that God should put his own beloved Son into so very sad and despicable a condition ; that salvation from death and misery should be procured by so miserable a death ; that eternal joy, glory, and happiness, should issue from these fountains of sorrow and shame ; that a person in external semblance devoted to so opprobrious usage should be the Lord and Redeemer of mankind, the King and Judge of all the world ; let, I say, this doctrine be scandalous and disdainful to some persons tainted with prejudice ; let it be strange and incredible to others blinded with self-conceit ; let all the inconsiderate, all the proud, all the profane part of mankind, openly with their mouth, or closely in heart, slight and reject it : yet to us it must appear grateful and joyous ; to us it is a faithful and most credible proposition, worthy of all acceptation, that Jesus Christ came into the world to save sinners, in this way of suffering for *them*." In such a light as this must every true Christian look upon the cross of his blessed Redeemer.

The cruel mode of punishment by crucifixion ap-

THE CROSS.

pears to have been in use from the period of history. Possibly it was some barbarous tribe, to prevent the tive, by fastening him to a tree; death on an enemy, by leaving him tree, to be a prey to birds and beasts, &c. In time, however, it was adopted by nations of antiquity. Amongst the persons of all ranks, even commanders subject to it: amongst the Romans considered as the punishment of slavery on that class only. With reference to it seems doubtful whether crucifixion punishment practised by them in putting the sons of Saul to death, a xxi., has been adduced as an argument and the term, "hanged on a tree" Acts x. 39, to describe crucifixion such a view.

Whatever the original form of been, we cannot tell; but in the cross were made of two pieces of wood, and divided by antiquaries into three kinds: *decussata*, or cross divided like the usually called St. Andrew's cross; *commissa*, or joined cross, consisting of a piece of timber, with a transverse piece on top, at right angles with the first, and, 3. The *Crux immissa*, or let-down cross, in which the transverse piece of timber is let

but placed somewhat below the top of the upright, in this form †. It is the latter cross on which our Saviour is usually represented to have suffered, and though there may not be any absolute authority for ascertaining the precise form of the cross used on this occasion, yet the circumstance of an inscription being placed over his sacred head renders the conjecture probable.

It is said by St. John, that Jesus went forth "bearing his cross," John xix. 17. Accordingly, we



find painters representing our Saviour bearing the entire cross on which he suffered. This, however, if we take into consideration the great weight the cross is thought to have been, from its size, and from its being made of the hardest wood, generally of oak, could scarcely be possible: and painters themselves

have also been practically sensible of this ; for the same painter who represents Christ bearing his cross, gives a representation of one shorter, and more portable, than that which he exhibits in a painting of the crucifixion. But this some imagine may be correct. They think that the cross which our Saviour carried was a representation of the cross of actual crucifixion ; and that it was usual for prisoners to bear such, to suggest to the people in the streets through which they were conducted the kind of punishment they were about to undergo. Lipsius, on the contrary, explains that the heaviest part of the cross, the perpendicular beam, was either fixed in the ground before, or was ready to be set up when the condemned person arrived : and he contends, that the part which the prisoner carried was the large cross beam to which the arms of the crucified were fastened. There are others, again, who think that the crosses of the ancients were not so lofty, large, and massive, as those depicted by painters ; and certainly instruments of such dimensions would be unnecessary for the purpose. *Pone crucem servo*, "Put the cross to the slave," is an expression used by Juvenal. It is probable, therefore, that it was the real cross which our Saviour carried, and that he was nailed to it before it was raised and fixed in the ground ; which is in accordance with the general opinion.

The manner in which this was done has been thus graphically described : "When the malefactor had carried his cross to the place of execution, a hole was

dug in the earth in which it was to be fixed; the criminal was stripped; a stupifying potion was given him; the cross was laid on the ground; he was distended upon it, and four soldiers, two on each side, at the same time were employed in driving four large nails through his hands and feet. After they had deeply fixed and riveted these nails in the wood, they elevated the cross with the sufferer upon it; and, in order to infix it the more firmly and securely in the earth, they let it violently fall into the cavity they had prepared to receive it. This vehement precipitation of the cross must have occasioned a most dreadful convulsive shock, and agitated the whole frame of the malefactor in a dire and most excruciating manner. These several particulars were observed in the crucifixion of our Lord. Upon his arrival at Calvary, he was stripped; the medicated cup was offered to him; he was fastened to the cross; and, while they were employed in piercing his hands and his feet, it is probable that he offered to Heaven that most benevolent and affecting prayer for his murderers, 'Father, forgive them; for they know not what they do.'"

Of whatever size the cross on which our Redeemer paid the penalty of our transgressions might have been, we learn from St. Mark that it was of great weight. He intimates to us, in a parallel passage to that of St. John, that the soldiers, finding that Jesus, exhausted by his sufferings, was no longer able to bear his cross, laid hold of one Simon, a Cyrenian, who happened to be passing, and compelled him to bear it

THE CROSS.

for the sufferer, Mark xv. 21. The soner bearing his own cross, at least mans, very probably arose from the horror with which they looked upon of punishment ; the prisoner, accustomed to bear his own instrument of

Previous to crucifixion, it was scourge the sufferer, after which naked ; and it is probable, as we have seen, that he was laid down on the cross for the purpose of the nails driven into his hands and feet. Sometimes the case, of being fastened to the cross by ropes. The cross was then elevated, and the legs were broken, and wounds were made with a spear or other sharp instrument, and sometimes death ensued. But this was not invariably done ; and sometimes, of its omission, death would not ensue. At this time, guards were placed to prevent the friends from giving them any relief, and to keep them away whilst alive, or removing their bodies when they were dead. Sometimes, crucifixion was done with the head downward ; and St. Peter suffered death in this way, at his own request, deeming himself unworthy to suffer death in the same manner as his beloved Master.

In leading to his death a person condemned to crucifixion, it was usual to carry him to the place, stating the crime for which he was condemned. In the charge of Jesus, no crime could be stated, as he was innocent. On the cross they fastened this inscription

KING OF THE JEWS," Luke xxiii. 38. This was written in three different languages, and the reason which has been given for this is, that none might be unapprized of its contents. It was written in Greek, which was the general language of commerce in western Asia, and which would be familiar to many Jews from Europe, Egypt, and elsewhere; it also was written in the Syriac, called "Hebrew," the vernacular language of Palestine; and it was written in Latin, probably for the use of the Romans, many of whom would assemble at Jerusalem during the paschal week.

Such was the cruel death which Jesus suffered for mankind. But this was not all that our Redeemer suffered for our sakes in his last hours. There was the withdrawal of his heavenly Father's Divine presence, and so intensely did he feel this sorrow, that he cried out, in the bitterness of his soul, and at the same time in the language of prophecy, "My God, my God, why hast thou forsaken me?" *Psa. xxii. 1; Matt. xxvii. 46; Mark xv. 34.*

To advert to the many passages of holy writ which point to the cross of Christ as the foundation of a sinner's hope, would extend our work beyond the assigned limits. It must suffice, therefore, to say, that *it is the sum and substance of the Bible*; and that, if we would be saved by it, we must look to it with an eye of faith, as eagerly and fixedly as the Israelites of old, when bitten by the fiery serpents, looked to the brazen serpent (which prefigured the cross) erected

by Moses to effect their cure. *There* alone is our hope of redemption.

The punishment of crucifixion, it has been said, was so common among the Romans, that, by a very usual figure, pains, afflictions, troubles, etc., were called crosses. Hence our Saviour says, that his disciples must take up their cross, and follow him, Matt. xvi. 24. The cross, therefore, is the sign of ignominy and suffering, yet it is the badge and glory of the Christian. Christ is the way we are to follow; and there is no way of attaining that glory and happiness which is promised in the gospel, but by the cross of Christ.

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BIER.

THE bier is first mentioned in Scripture in connexion with the funeral of Abner; see 2 Sam. iii. 31. Now the original word, from which bier is here translated, signifies generally a bed or couch, on which a man lies in sleep; and from this, some have supposed that it was usual for the Hebrews to carry their dead to the place of interment on a proper bed. And such may have been the custom among persons of distinction, for it is certain that the Egyptians adopted this practice; and Herod, according to Josephus, was carried to his sepulchre on a bed, or rather bedstead,

of gold, enriched with precious stones, upon which the body lay on a purple bed, and was covered with a purple counterpane, or pall. The great men of Rome were also carried after the same manner to the funeral pile on beds of state. It is probable, therefore, that the bier on which Abner was carried to his resting place was a kind of bed. The common people, however, may be supposed to have been carried on biers such as are still used in the East, and which



are little else than hand-barrows. Dr. Henderson, who witnessed a funeral in the Crimea, observes of them: "It" (the body) "had not been put in a coffin, according to the manner of burials conferred upon even the poorest person in Europe, but was simply wrapped round with a white cloth, laid upon a bier or board, and borne by four men to the grave. This

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mode of performing the funeral obsequies is equally among the Jews, Christians, and Mahomedans in these parts, with the exception of the European families, who naturally conform to the customs of their ancestors." On such a bier as



little doubt that the son of the widow at our blessed Lord, full of compassion for one, raised to life) was carried, as recorded in 11—18.

COFFIN.

It is not the custom in the East to bury the body in a coffin, whether it is to be placed in a sepulchre or a grave; they are simply

graveclothes, such as we read of in the gospel of St. John, ch. xi. 44. There are, however, exceptions to this general rule; for, in some of the sepulchres, stone coffins, with sculptured lids, are met with; and such appears to have been the precise usage of the ancient Orientals. In general, they were buried in graveclothes, but occasionally in coffins. The first notice we have of coffins, in the Bible, occurs Gen. l. 26, where it is mentioned as a distinction from the common mode of burial. Speaking of Joseph, the sacred historian says, "he was put in a coffin in Egypt." But this may have arisen from his connexion with Egypt; for we learn, from "Egyptian Antiquities," that coffins were more in use in that country than any other in the East. Persons of wealth there had, indeed, two, three, or even four coffins, one within the other, as those made for persons of rank in our own country.

CEMETERIES.

Places set apart for the dead are called cemeteries, which is a Greek term, signifying "a place of rest." Of these the Hebrews had two kinds, namely, public and private cemeteries. One of the former was placed without the walls of every city; and they were thus placed, because it was considered, that not only the touch of a dead body, (as the law speaks of, Numb. xix. 11, and as other nations thought,) but that contact with a sepulchre communicated defilement. The distance at which they were placed from a Levitical city, according to Lightfoot, was two thousand cubits;

and Buxtorf says, they were allowed to be placed round other cities, at any distance beyond fifty cubits. To the same feeling may be attributed certain laws respecting cemeteries, which Lightfoot thus enu-



Tombs in the Valley of Jehoshaphat.

merates. "Through that place was no current of waters to be made; through it was to be no public way; cattle were not to feed there, nor was wood to be gathered from thence. Nor was it lawful to walk among the cemeteries with phylacteries fastened to their heads, nor with the book of the law hanging at their arm."

But, notwithstanding this fear of pollution, no

people yielded to the Jews in respect and veneration for the sepulchres of their ancestors. "Why should not my countenance be sad, when the city, the place of my fathers' sepulchres, lieth waste?" was the reply of Nehemiah, when his royal master questioned him concerning his apparent sorrow; see Neh. ii. 3.

Cemeteries were generally in solitary and unfrequented places. Thus the demoniac of Gadara wore no clothes, and abode not in any house, but had his dwelling among the tombs, delighting in these gloomy and melancholy recesses, as most friendly and congenial to the wretched state of his mind. Josephus also informs us, that these sepulchres were the haunts and lurking places of those numerous and desperate bands of robbers with which Judea was at that time infested. To the same effect travellers speak of cemeteries in the East at the present day. Thus Forbes, in his "Oriental Memoirs," says, "Near most of the Mohammedan cities in Asia are extensive cemeteries, none being allowed within the walls, containing a number of beautiful temples, sometimes supported by pillars and open on all sides, at others closed like a sepulchral chamber, with only one door; each has a marble tomb in the centre, under which is deposited the body of the deceased. These burying grounds frequently afford shelter to the weary traveller when overtaken by the night, and at a loss for better accommodation: and their recesses are also a hiding place for thieves and murderers, who sally out from thence to commit their nocturnal depredations." The follow-

ing extract from Dr. Shaw, which forcibly illustrates several passages of Scripture, is very striking: "If we except a few persons, who are buried within the precinct of the sanctuaries of their Marabutts, the rest are carried out to a small distance from their cities and villages, where a great extent of ground is allotted for the purpose. Each family has a particular part of it walled in like a garden, where the bones of their ancestors have remained for many generations. For in these enclosures the graves are all distinct and separated, each of them having a stone placed upright, both at the head and feet, inscribed with the name and title of the deceased, 2 Kings xxiii. 17, whilst the intermediate space is either planted with flowers, bordered round with stones, or paved with tiles. The graves of the principal citizens are farther distinguished by having cupolas, or vaulted chambers, of three, four, or more square yards built over them; and as these very frequently lie open, and occasionally shelter us from the inclemency of the weather, the demoniac might with propriety enough have had his dwelling among the tombs, Mark v. 2, 3, 5; and others are said to 'remain among the graves, and lodge in the monuments,' Isa. lxx. 4. And as all these different sorts of tombs and sepulchres, with the very walls likewise of their respective cupolas and inclosures, are constantly kept clean, *whitewashed*, and *beautified*; they continue to illustrate those expressions of our Saviour, where he mentions the garnishing of sepulchres, and compares the Scribes, Pharisees, and

hypocrites to *whited* sepulchres, which indeed appear beautiful outward, but within were full of dead men's bones, and all uncleanness," Matt. xxiii. 27. The building shown in the engraving is still pointed out as the tomb of Esther and Mordecai.



Concerning the form of the graves in the cemeteries of the Jews, we have no precise information. It appears probable, however, that they were not distinguished by mounds, as in our burial grounds and those of other nations, but covered over with grass, and distinguishable only from common ground by the sepulchral stones which were set near them. These cemeteries were probably not of such a costly nature as those described in the foregoing extract, inasmuch as

they were for the most part, "the graves of the common people," Jer. xxvi. 23. The most ancient of these burial grounds still in existence, and retaining its original tombstones, is that at Sarbout-el-Cadem, which Laborde thus describes: "The first appearance of these tombs astonished us, consisting, as they did, of stones standing up, carved in the Egyptian style, and placed amidst solitude and silence, without any connexion whatever with the neighbouring desert. These remains, doubtless of high antiquity, occupy a space of about seventy-five paces in length, by about thirty-five in breadth. The gravestones, about fourteen in number, are partly thrown down; a few are still standing, and their fronts, which are much fretted by the northern blasts, still exhibit the traces of hieroglyphics. They vary in height from five to eight feet; in breadth, from eighteen to twenty inches; and in thickness, from fourteen to sixteen."

It seems probable that the tombs of the Hebrews had epitaphs, and more especially those in proper cemeteries, and where sepulchres were crowded. Thus we find a reference to inscriptions on tombs, 2 Kings xxiii. 16, 17. It is said there, that Josiah, when at Bethel, "spied the sepulchres that were there in the mount," and directed the bones to be taken out and burned: after which, observing another sepulchre, he inquired, "What title," or inscription, "is that that I see?" This, it has been observed, was doubtless upon an excavated sepulchre; but we may safely infer from hence that they were not wanting in the crowd of

sepulchres that were erected in the cemeteries. That this was the practice in more recent ages with the Jews, we learn from Buxtorf, who has preserved many specimens from an old Jewish cemetery, which was opened in the neighbourhood of Basle. We give one example. "I have set this stone over the head of the venerable Rabbi Eliakim, deceased. God grant that he may rest in the garden of Eden with all the saints of the earth. Amen, Amen, Selah."

Foreigners, it would appear, were not admitted into the same cemetery with natives, nor wicked men with persons of good character. Thus we read, in the New Testament, of a field being bought with the price of the treason of Judas, wherein to bury strangers, *Matt. xxvii. 7.* Then again, persons of bad character were distinguished by dishonourable graves; and there were distinct places of burial for executed criminals. Lightfoot, quoting the Talmud, says of these: "They buried not an executed person in the grave of his fathers: but there were two places of burial for such one for them that were slain with the sword and strangled; and the other for them that were burned and stoned; and when the flesh was wasted, the bones were gathered and buried in the graves (cemeteries or sepulchres) of their fathers." In such a cemetery as this would our blessed Lord have been buried, had not Joseph of Arimathea begged his body, that he might lay it "in his own new tomb, which he had hewn out in the rock," *Matt. xxvii. 58—60.*

This leads us to notice the private burial places

the Hebrews, of which this is an example. The first we read of in Scripture is of the greatest antiquity. We find the patriarch Abraham purchasing of Ephron the Hittite,

“ *The caves of the field of Machpelah,*” Gen. xxiii. 19,

wherein to bury his beloved Sarah; which cave became the family sepulchre of the Hebrew patriarchs. This is the earliest example we have on record of an hereditary sepulchre in a cave. But this mode of burial in course of time became common, probably from the means afforded the Orientals for such a custom. In the southern mountainous parts of Palestine, there are many natural caves in the rocks, which may easily be formed into spacious burying places; and, where such were wanting, sepulchres were hewn in the rocks for such families as could incur the expenses. This was the mode of burial decidedly preferred by the Orientals for the interment of their dead, and accordingly there are many sepulchral caves in Syria, Palestine, and Egypt, which have been frequently described by travellers who have visited these countries. These sepulchres are differently contrived. Those in the declivity of a mountain are often cut in horizontally, while to others there was usually a descent by steps from the surface. Generally, the roofs of the vaults are arched; but sometimes, in the more spacious vaults, they are supported by colonnades. The chambers are generally spacious. In most of them niches, about seven feet long, are made in the walls all round,

to receive the dead bodies; but, in others, stones of the same length are fixed against the walls, out of the rock one above another, serving as a platform on which the corpses were deposited. In some, however, the floor itself is excavated for the reception of the dead, in compartments of various depths, in the shape of a coffin. Some of the bodies are placed in stone coffins, provided with sculptured figures, but such sarcophagi was by no means universal. Graveclothes, in general, formed the only covering for the dead. These vaults are always dark, the opening being the narrow entrance, which is usually closed by a large stone rolled to its mouth; although some of a superior description are closed by iron doors, hung after the manner of doors of churches. Some of the vaults consist of several chambers within another, and which are connected by passages. The interior chambers are usually deeper than the exterior, having a descent of several steps leading to them. Such burying places are of course enduring, as the rock in which they are formed. According to tradition, we find several of those mentioned in Scripture identified and described by travellers. Thus the cave of the patriarchs has been described by the Spanish Jew, Joseph ben Tudela, who visited the place about six hundred and fifty years ago, in the following graphic terms, as recorded in "Purchas his Pilgrimes:" "I came to Hebron, seated in a plaine; for Hebron, the ancient metropolitan citie, stood upon an hill, but it is now desolate. But in the valley there is a field, w

there is a duplicitie, that is, as it were, two little valleys, and there the citie is placed; and there is an huge temple there called Saint Abraham, and that place was the synagogue of the Iewes, at what time the country was possessed by the Ismaelites. But the Gentiles, who afterwards obtayned and held the same, built sixe sepulchres in the temple, by the names of Abraham, Sara, Isaac, Rebekah, Iacob, and Lia, (Leah.) And the inhabitants now tell the pilgrimes that they are the monuments of the patriarckes; and great sums of money are offered there. But surely to any Iew coming thither, and offering the porters a reward, the cave is shewed, with the iron gate opened, which from antiquitie remayneth yet there. And a man goeth down with a lamp-light into the first cave, where nothing is found; nor also in the second, until he enter the third, in which there are the sixe monuments, the one right over against the other, and each of them are engraven with characters, and distinguished by the names of every one of them after this manner, *Sepulchrum Abraham patris nostri, superquem pax sit*; and so the rest, after the same example. And a lampe perpetually burneth in the cave, day and night; the officers of the temple continually ministering oile for the maintenance thereof. Also in the self-same cave there are tins full of the bones of the ancient Israelites, brought thither by the families of Israel, which even untill this day remaineth in the self-same place." Later travellers have also described this place, in terms which agree with the above description.

"The sepulchres of the kings," 2 Chron. xxiv. 25.

These sepulchres were doubtless hewn out of the rock, and those which are indicated as the tombs of the Hebrew kings occur about a mile to the north-west of the present city. These are a series of excavations, and have been described by many travellers. Richardson and Clarke thus describe the exterior: "The road down to the tombs is cut in the rock, and the entrance is by a large door also cut in the rock. It leads into a deep excavation about fifty feet long, forty wide, and about twenty deep. This open court is excavated in a stratum of white limestone. Heaps of sand and earth have accumulated along the sides of this court, and the whole has much the appearance of a sand pit. The west end seems to have been ornamented with the greatest care; and there appears the mouth of a cavern twelve yards wide, exhibiting over the entrance an architrave with a beautifully sculptured frieze. Entering this cavern, and turning to the left, a second architrave appears above the entrance to another cavern, but so near the floor of the cave as barely to admit the passage of a man's body through the aperture." For a description of the interior we turn to Maundrell. He says: "Within you arrive at a large fair room about seven or eight yards square, cut out of the natural rock. Its sides and ceiling are so exactly square, and its angles so just, that no architect with levels and plummets could *build* a room more regular; and the whole is so firm

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and entire, that it may be called a chamber out of one piece of marble. From this room into, I think, six more, one within another in the same fashion with the first. Of these the most are deeper than the rest, having a descent of about six or seven steps into them.

“ In every one of these rooms, except the coffins of stone, placed in niches in the side chambers. They had at first been covered with some lids and covered with garlands ; but many of them were broken in pieces by sacrilegious hands. The sides and ceiling of the rooms were dripping with the moist damps condensed on them ; to remedy which nuisance, and to prevent these chambers of the dead polite and clean, was in each room a small channel cut in the floor which serves to drain the drops that fall into it.

“ But the most surprising thing belonging to these subterraneous chambers was their doors, of which there is only one that remains hanging. It is made of a plank of stone about six inches in thickness in its other dimensions equalling the size of an ordinary door, or somewhat less. It is carved in a manner as to resemble a piece of wainscot, the stone of which it was made was visibly of the same kind with the whole rock, and it turned on hinges in the nature of axles. These hinges were the same entire piece of stone with the door, and were contained in two holes of the unmoveable

the top and the other at the bottom." We do not affirm that these sepulchres *were* the tombs of the Hebrew monarchs. The supposition has indeed been strongly questioned, chiefly because it is said that the real sepulchres were "in the city of David." But there are no sepulchres now in Mount Zion; and it must be recollected of these, that although they stand at a considerable distance from the northern wall of the town, they appear to have been comprehended within the *ancient* wall, which is allowed on all hands to have extended very far in this direction. There is a great probability, therefore, of their being "The sepulchres of the kings."

"*The sepulchres of the prophets,*" Luke xi. 47.

In this passage, the Saviour speaks of the beautifying of the sepulchres of the prophets, a usage to which the Talmud also bears witness. There is a sepulchral cavern on the declivity of the Mount of Olives, which goes under the name of the "Sepulchres of the prophets," which Mr. Buckingham thus describes. "We visited what are called the sepulchres of the prophets, close to the spot where we had halted. We descended through a circular hole, into an excavated cavern of some extent, cut with winding passages, and forming a kind of subterraneous labyrinth. The superincumbent mass was supported by portions of the rock, left in the form of walls and irregular pillars, apparently once stuccoed; and, from the niches still remaining *visible in many places*, we had no doubt of its having

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once been appropriated to sep any or which of the prophets we tradition does not suggest, beyon bestows on the place."

"A cave, and a stone lay upon

This passage refers to the tom our Lord restored to life. This village of the name of Bethany find that there is a tomb there, w that in which Lazarus was burie evangelist tells us he lay four d "Letters from the East," thus noti of the road, is the tomb of Lazaru Carrying candles, we descended steps to the bottom of the cave. floor, is the tomb, a few feet dee to admit of one body only. Seve conveniently in the cave around Lazarus when restored, did no descend from a sepulchre cut out out of the grave hewn in the floor light that enters from above dc to the bottom. The fine painti this resurrection was, probably, t ing it by torchlight. Its identity The position of Bethany could n gotten, and this is the only sepulch hood."



"A sepulchre that was hewn in stone, wherein never man before was laid," Luke xxiii. 53.

Such was the tomb in which our blessed Lord was interred by the pious Joseph of Arimathea, and to which we have before referred. Now whether the 'Holy Sepulchre,' which is now pointed out in a church that bears the same name, is this interesting object in sacred history, we cannot say. The subject has been much disputed ; but there have been a few arguments advanced in its favour, which are very forcible. These are, 1, That from the age of Constantine until the present day, the Christians of the East and West have

never disputed that the tomb of our Saviour stood on this spot; 2, That it is the tomb, to deliver which from the hands of infidels streams of blood were shed by the crusaders; and, 3, That pilgrims, heedless of sufferings and toil, have constantly been travelling from far countries to look upon it, for at least fifteen centuries. There rivers of tears, flowing from repentance and strong emotion, have been shed by Christians of every clime; and over that tomb the offering of praise has been offered from many a heart, rejoicing in the salvation which the Redeemer purchased for them by submitting himself to the power of death. Unable to detach these thoughts from our minds, we give a description of this tomb from the pen of an elegant writer, to whom we have before made reference. After having described the church which was erected over it, he says: "The sepulchre stands in the centre, immediately under the dome. Upon the raised platform of white marble, with a parapet of the same, is a block of polished marble, about a foot and a half square, on which the angel is supposed to have sat when he spoke to the two Marys. The entrance from hence to the sepulchre itself is narrow and low; perhaps, that no one may enter but in a posture reverently bent. The interior dimensions by no means correspond to the exterior. It is a small closet, rather more than six feet square by eight in height. Half its breadth, and about the whole of its length, is occupied by the sarcophagus, which is an oblong block of stone, on which, it is said, the body of Christ was laid.

It is encased in bluish-white marble, to protect it from the too zealous pilgrims, who might break off fragments for relics. For the same reason, the interior of the cave is lined with slabs of that beautiful breccia commonly called *verde antique* marble; and it is also hung with silk of the colour of the firmament. The sarcophagus is strewn with flowers, and bedewed with rose-water, and over it are suspended four and forty lamps, which are ever burning. The greater part of these are of silver, richly chased, a few are of gold, and were furnished by the different sects who divided the possessions of the church."

We have thus pointed out the tombs hewn in rocks, as mentioned in Scripture with reference to particular persons. Many other passages refer to this mode of burial. Thus the patriarch Job speaks of kings and counsellors, who built for themselves "desolate places," Job iii. 14; which doubtless has reference to sepulchral monuments hewn out of the rock, and of which there are many existing examples at Petra, the ancient Edom, where it is generally thought Job lived. Isaiah, again, speaks of "a sepulchre on high," Isa. xxii. 16; which refers to the custom among the ancients, of placing tombs sometimes so high up the perpendicular cliffs as to be almost inaccessible. Specimens of such are found in the cliffs of the mountains of sepulchres at Naksh-i-Roustan, which are excavated in an almost perpendicular cliff of about three hundred feet high. The prophet Ezekiel, moreover, speaks of *the graves* of Elam (Persia,) of Asshur (Assyria,) of

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Edom (Petra,) and of the Zidonians ; has reference to the same mode of burying in the *living rock*, Ezek. xxxi

One other mode of burial among the ancients demands our notice. In Gen. xxxv we read of the interment of Rachel, the wife of Jacob, in these terms: "And Jacob : her grave: that is the pillar of Rachel to this day." Thus we see that sepulchres were used in these early ages. These were elevated places, and it does not appear that inscriptions in their primitive use. When the art of writing became known, they were used up to mark the spot in which the dead were buried. This custom was, in after ages, practised by the Greeks. In Homer we find many instances. Thus Paris couched behind the pillar erected over the grave of Ilus when he was shot by Diomed; and Ulysses, and he erected a tumulus and pillar at the grave of Hector. Sometimes he tells us that they erected a pillar of earth only as a memorial; and one mode among the Hebrews was to cast stones upon the grave. Thus Absalom was buried; "And they dug a great pit in the wood, and laid a great pile of stones upon him," 2 Sam. xviii. 17

But we return to the tomb of Rachel, which is pointed out near Ephrath as that in which

Till the last angel rise and break
The long and dreary sleep.—H. K. W.

It is thus mentioned by Mr. Carne, in his "Recollections of the East." "The spot is as wild and solitary as can well be conceived: no palms or cypresses give their shelter from the blast; not a single tree spreads its shade where the ashes of the beautiful mother of Israel rests. Yet there is something in this sepulchre in the wilderness that excites a deeper interest than more splendid or revered ones. The tombs of Zacharias and Absalom, in the valley of Jehoshaphat, or that of the kings in the plain of Jeremiah, the traveller looks at with careless indifference; beside that of Rachel, his fancy wanders to the land of the people of the East; to the power of beauty that could so long make banishment sweet; to the devoted companion of the wanderer, who deemed all troubles light for her sake. All round this tomb lie thickly strewn the graves of the Mussulmans. No slender pillars of wood or stone, with inscriptions of letters of gold, are here; not a single memorial, which this people are otherwise so fond of erecting in their cemeteries. It seems to be sufficient that they are placed beneath the favourite sod: the small and numerous mounds, over which the survivor sometimes comes and weeps, mark the places of the graves." The building which the Turks have erected over the grave of Rachel, which is a mark of respect they have paid to all the real or supposed sepulchres of the chief characters in the Old Testament, is thus described by Mr. Buckingham: "We entered it," he says, "on the south

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side, by an aperture through which it was drawn, as it has no door-way; and found on a square mass of masonry in the centre, but the floor nearly to the roof, and of such a height to leave barely a narrow passage for walking. It is plastered with white stucco on the outside and is sufficiently large and high to inclose any ancient pillar that might have been found in the grave of Rachel."

Such were the cemeteries of the ancients, which, with a beautiful reference to the hope of resurrection to eternal life, they called **THE HOUSE OF THE LIVING**. But there are several customs of the burial of their dead, as mentioned in the text, which require brief notice. As soon as the deceased was closed in death, the first general office was the ablution of the corpse with a warm decoction of camomile flowers and dried roses; see Acts 16. After this, they embalmed it, by laying all sorts of costly spices and aromatic drugs, in order to preserve and absorb the humours, and, by their virtue, to preserve the body as long as possible from decay. Joseph of Arimathea and Nicodemus "brought a mixture of myrrour and aloes, about an hundred pounds weight," to embalm the body of our Saviour, John xix. 39; see also Genesis 37. They next swathed the corpse in linen, closely folding it in the bed of aromatic drugs which they had surrounded it. Thus Joseph of Arimathea and Nicodemus took the body of J

wrapped it in linen clothes with the spices, as we read John xix. 40. Thus also Lazarus was bound; for at the voice of the Redeemer, it is said that the "dead came forth, bound hand and foot with graveclothes," John xi. 44. From this latter verse we learn, also, that it was usual to cover the face of the corpse with a napkin, which was a separate thing, and did not communicate with the other bandages in which the body was swathed: see also John xx. 7.

It was customary among the Jews to make very great and sore lamentations for their departed friends. A remarkable instance of this may be found in the mourning for Jacob, as recorded Gen. l. 7—13. Their manner of expressing their grief, was to tear the hair, shave the head, rend their clothes, put on sackcloth, and utter doleful shrieks and piercing cries. It appears also that, upon the demise of their friends they hired persons whose profession it was to conduct their sorrows, and who, in funeral odes, mournful songs, and ejaculations of grief, deplored the frailty human nature and earthly joys, celebrated the virtues of the deceased, and excited the grief and lamentations of the survivors. Thus the prophet Jeremiah saith, "Thus saith the Lord of hosts, Consider ye, and call for the mourning women, that may come: and let them make haste, and take a wailing for us, that our eyes may run down tears, and our eyelids gush out with waters," ix. 17, 18; see also xvi. 6, 7; xlviii. 36, 37; xxiv. 16—18.

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MOURNING IN THE EAST.



In the days of the Saviour, it was a custom to add musical accompaniments to these mournful songs. Thus we read, that, at the death of the daughter of Jairus, a ruler, a company of mourners, with players on the flute, attended. It is said, "When Jesus came into the ruler's house," he "saw the minstrels and the people making a noise," Matt. ix. 23. This custom of employing *mourning women* still prevails in the East. Thus Shaw, speaking of Moorish funerals, says, "There are several women hired to act on these lugubrious occasions, who, like the *præfica*, or mourning women of old, are skilful in lamentation, Amos v. 16, and great mistresses of these melancholy expressions:" (that is, as he had before remarked, of squalling out several times together, "Loo! loo! loo!" in a deep and hollow tone, with several ventriloquous sighs:) "and indeed they perform their part with such proper sounds, gestures, and commotions, that they rarely fail to work up the assembly into some extraordinary pitch of thoughtfulness and sorrow." We learn also, from other travellers, that the same custom prevails among the Arabians, Tartars, Persians, Egyptians, etc.; and we find, from history, that the same custom formerly prevailed among the Greeks and Romans. The ordinary mourning for the dead was divided into two periods. The first was between the time of death and the burial, which was called *the mourning*, by way of eminence; and the second was for thirty days after the burial, Numb. xx. 29; Deut. xxxiv. 8.

When a rabbi was buried, books were frequently laid upon the bier; and we learn from Ezek. xxxii. 27, that it was honourable for a warrior to be interred in his armour. Then again, a person under sentence of excommunication had a stone placed upon the bier, or thrown into the grave. This was to signify that he was worthy of death, because he applied not to have the sentence removed. When the corpse arrived at the grave, a prayer was addressed to God, as the Giver and Restorer of life. The bier was then placed on the ground, round which the mourners walked seven times; another prayer was then offered up, after which the corpse was put into its place, and the relatives threw a handful of earth upon it, and then filled it over.

The prophet Jeremiah speaks of "the house of feasting," Jer. xvi. 8. This entertainment did not precede, but followed the solemnity of a funeral. It was given by the chief mourner at his own house, if distinct from that in which the deceased had lived. Those invited were generally the friends and acquaintances of the family, including those neighbours who sent food (according to the usual custom) to the mourners during the "days of weeping." The entertainment was commonly liberal; they drank two cups of wine before their meal, five while eating, and three after; or, in other words, they had the offer of as many. When the parties were poor, the want was supplied by the liberality of their neighbours, as a token of their sympathy, and in the hope that such

liberality would be shown to them, when they were visited with a similar affliction, Ezek. xxiv. 17.

HABITATIONS OF THE JEWS.



HOUSES.

As oriental customs are of an unchanging character, there is not the vestige of a doubt that the houses now presented to our view, in the East, are of the same construction as those mentioned in the Bible. This is *indeed* borne out by the testimony of travellers in that

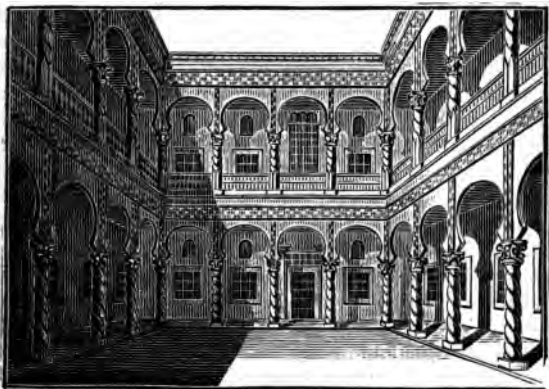
HABITATIONS OF THE JEWS

country ; and as the description which gives is very minute, and illustrates several Scripture in a very lucid manner, we shall quote the most important portions of it to the reader, however, with a few remarks and additions drawn from other sources. He observes :

“ The method of building, both in the East and Levant, seems to have continued the same from the earliest ages down to this time, without any material variation or improvement. Large doors, square windows, marble pavements, cloistered courtyards, sometimes playing in the midst, and other conveniences very well adapted to the wants of these hotter climates. The jealousy of these people is less apt to be alarmed, except a small latticed window or balcony (which sometimes looks into the street) all the other windows opening into their respective courts or quadrangles, during the celebration only of some *zeenah*, or festival, that these houses and their latticed balconies are left open. For this being a liberty, revelling, and extravagance, each is ambitious of adorning both the inside and outside of their houses with their richest furniture. Great crowds of both sexes, dressed out in their best, and laying aside all modesty and restraint, go out where they please. The account which is given in ix. 30, of Jezebel’s painting her face and head, gives a lively idea of an eastern luxury, and these solemnities.

“ The streets of these cities, the better to shade them from the sun, are usually narrow, with sometimes a range of shops on each side. If from these we enter one of the principal houses, we shall first pass through a porch or gateway, with benches on each side, where the master of the family receives visits, and despatches business ; few persons, not even the nearest relations, having further admission, except upon extraordinary occasions. From hence we are received into the court, or quadrangle, which, lying open to the weather, is, according to the ability of the owner, paved with marble, or such materials as will immediately carry off the water into the common sewers. There is something very analogous betwixt this open space in these buildings and the *impluvium*, or *cava adium*, of the Romans, both of them being alike exposed to the weather, and giving light to the house. When many people are to be admitted, as upon the celebration of a marriage, the circumcising of a child, or occasions of the like nature, the company is rarely or never received into one of the chambers. The court is the usual place of their reception, which is strewed, accordingly, with mats and carpets for their more commodious entertainment ; and as this is called *the middle of the house*, literally answering to the ‘ *midst* ’ of Luke v. 19, it is probable that the place where our Saviour and the apostles were frequently accustomed to give their instructions might have been in the like situation, that is, in the area or quadrangle of one of these houses. *In the summer season*, and upon all occasions when a

large company is to be received, this court is commonly sheltered from the heat or inclemency of the weather, by a *velum*, umbrella or veil, which, being expanded upon ropes from one side of the parapet wall to the other, may be folded or unfolded at pleasure. The psalmist seems to allude either to the tents of the Bedoweens, or to some covering of this kind, in that beautiful expression of spreading out the heavens like a veil or curtain, Psa. civ. 2; see also Isa. xl. 22.



“The court is for the most part surrounded with a cloister, over which, when the house has one or more stories, (and I have seen them with two or three,)

there is a gallery erected of the same dimensions w the cloister, having a balustrade, or else a piece carved or latticed work, going round about it, to p vent people from falling into the court. From t cloisters and galleries we are conducted into large sp cious chambers, of the same length with the cou but seldom or never communicating with one anoth One of them frequently serves a whole family, par ticularly when a father indulges his married childr to live with him, or when several persons join in t rent of the same house. From whence it is that t cities of these countries are generally much inferior size to those of Europe, yet are so exceedingly pop ulous that great numbers of the inhabitants are swi away by the plague, or any other contagious diste per. A mixture of families of this kind seems to spoken of by Maimonides, as he is quoted by I Lightfoot, upon 1 Cor. x. 16. In houses of bet fashion, these chambers, from the middle of the w downwards, are covered and adorned with velvet damask hangings of white, blue, red, green, or otl colours, Esth. i. 6, suspended upon hooks, or tak down at pleasure; but the other part is embellish with more permanent ornaments, being adorned w the most ingenious wreathings and devices, in stu and fret-work. The ceiling is generally of wainsc either very artfully painted, or else thrown into variety of pannels, with gilded mouldings, and scre of their koran intermixed. The prophet Jeremi ch. xxii. 14, exclaims against the eastern houses, t

were 'ceiled with cedar, and painted with vermilion.' The floors are laid with painted tiles," (such as those mentioned in Esth. i. 6,) "or plaster; but as these people make little or no use of chairs, either sitting cross-legged or lying at length, they always cover or spread them over with carpets, which for the most part are of the richest materials. Along the sides of the wall or the floor, a range of narrow beds or mattresses is often placed upon these carpets. Such indulgences seem to be alluded to by the stretching themselves upon couches, and by the sewing of pillows to arm holes, as we have it expressed, Amos vi. 4; Ezek. xiii. 18—20. At one end of each chamber there is a little gallery, raised three, four, or five feet above the floor, with a balustrade in the front of it, with a few steps likewise leading up to it. Here they place their beds, a situation frequently alluded to in the Holy Scriptures, Gen. xlix. 4; 2 Kings i. 6—16; Psa. cxxxii. 3; which may likewise illustrate the circumstance of Hezekiah's turning his face, when he prayed, towards the wall, (that is, from his attendants,) 2 Kings xx. 2, that the fervency of his devotion might be the less taken notice of, or observed; see also 1 Kings xxi. 4.

"The stairs are sometimes placed on the porch, sometimes at the entrance into the court. When there is one or more stories, they are afterwards continued through one corner or other of the gallery to the top of the house, whither they conduct us through a door that is constantly kept shut, to prevent their domestic

animals from daubing the terrace, and thereby spoiling the water which falls from thence into the cisterns below the court. This door, like most others we meet with in these countries, is hung, not with hinges, but by having the jamb formed at each end into an axle-tree or pivot, whereof the uppermost, which is the longest, is to be received into a correspondent socket in the lintel, whilst the other falls into a cavity of the like fashion in the threshold.

* * * * *

“The top of the house, which is always flat, is covered with a strong plaster of terrace; from whence, in the Frank language, it has attained the name of *the terrace*. This is usually surrounded by two walls, the outermost whereof is partly built over the street, and partly makes the partition with the contiguous houses; being frequently so low that one may easily climb over it. The other, which I shall call the *parapet wall*, hangs immediately over the court, being always breast high, and answers to the battlement of Deut. xxii. 8.”

We may observe here, that the houses of the Greeks and Romans were also built with flat roofs. We read of their walking and taking air upon them, and also standing there to see the show and public processions, as well as sleeping upon them, as the custom is in the East. Some of the houses anciently were built without a parapet on one side, and accidents would frequently occur; hence arose the command in the

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passage in Deuteronomy, "Make a thy roof."

Dr. Shaw continues: "Instead of the some terraces are guarded, like the balustrades only, or latticed work; in probably, as the name seems to import or lattice, as we render it, that Ahaziah might be carelessly leaning over when from thence into the court. For upon several offices of the family are performed the drying of linen and flax, Josh. ii. ing of figs and raisins; where likewise cool refreshing breezes of the evening, xvi. 22; 1 Sam. ix. 25, 26; converse other, and offer up their devotions, Isa. i. 5; Acts x. 9. In the feast of tabernacles were erected on the roofs of the houses,

"As these terraces are thus frequented and trampled upon, not to mention the materials wherewith they are made, permit any vegetable substances to take upon them; which perhaps may illustrate the parable (Isa. xxxvii. 27) of the Assyrian king (Isa. cxxix. 6) of the wicked to 'the grass upon the tops, which withereth afore it groweth up.'"

"When any of these cities are built upon a hill, one may pass along the tops of the houses from the end of it to the other, without coming down a street. Such, in general, is the manner a

of these houses. If, then, it may be presumed, that our Saviour, at the healing of the paralytic, was preaching in a house of this fashion, we may, by attending only to the structure of it, give no small light to one circumstance of that history, which has lately given great offence to some unbelievers. Among other pretended difficulties and absurdities relating to this fact, it has been urged, that the uncovering or breaking up of the roof, Mark ii. 4, or the letting a person down through it, supposes the breaking up of tiles, spars, rafters, etc."

Our author here goes on to combat with this absurd notion. And he does so most successfully, by proving that the roofs of the houses of the East have no tiling, thatch, lath, or plaster; and by stating, that on occasions where a considerable concourse assembles, at a wedding or circumcision, it is customary to entertain them in the court, which is laid for that purpose with mats and carpets, and protected above by an awning extended from wall to wall, which he suggests was the case on that occasion; and that consequently our Lord was with the people in the court, which was covered with such an awning, or veil; and that the men went to the top of the house, and lifting up a part of the veil, above the place where our Lord stood, lowered the sick man down at his feet. This certainly does away entirely with the objection in question. Others, however, suppose that our Lord was in the gallery, preaching to the people in the court below; and as the roofing of the gallery is distinct from the

substantial roof of the house, (being indeed only constructed with boards, with a thin superficial covering of composition, which might easily be removed,) that the men, having mounted to the terraced roof, proceeded to remove, which they might very easily do, a part of this light roofing of the gallery, over the place where Jesus sat below. Both these explanations would entirely do away with the cavils which the ignorance of infidelity has urged against this interesting narrative.

We proceed with the description. "To most of these houses there is a smaller one annexed, which sometimes rises one story higher than the house, at other times it consists of one or two rooms only, and a terrace; whilst others that are built, as they frequently are, over the porch or gateway, have, if we except the ground floor, which they have not, all the conveniences that belong to the house properly so called. There is a door of communication from them into the gallery of the house, kept open or shut at the discretion of the master of the family, besides another door which opens immediately from a privy stairs down into the porch or street, without giving the least disturbance to the house. These back houses, as we may call them, are known by the name of *alee* or *oliah*; for the house, properly so called, is *dar* or *beet*, and in them strangers are usually lodged and entertained: in them the sons of the family are permitted to keep their concubines; thither likewise the men are wont to retire from the hurry and noise of their

families, to be more at leisure for meditation or divisions ; besides the use they are at other times put in serving for wardrobes and magazines.

“The *oliah* of the Scriptures being literally the same appellation with *aulich*, (Arabic,) is accordingly rendered in that version. We may suppose it, then, to have been a structure of the like contrivance. The little chamber, 2 Kings iv. 10, consequently, that was built by the Shunammite for Elisha, whither, the text instructs us, he retired at his pleasure, without breaking in upon the private affairs of the family, being in his turn interrupted by them in his devotions ; the summer chamber of Eglon, Judg. 20—25, which in the same manner with these seem to have had private stairs belonging to it, through which Ehud escaped after he had revenged Israel upon that king of Moab ; the chamber over the gate, 2 Sam. xviii. 33, whither for the greater privacy David withdrew himself to weep for Absalom ; the upper chamber, upon whose terrace, the kings of Judah, for the same reason, erected altars, 2 Kings xxiii. 12 ; the inner chamber likewise, or as it is better expressed in the original, *a chamber within a chamber* where the young man, the prophet, anointed Jehu, 2 Kings ix. 2, seem to have been all of them structures of the like nature and contrivance with these *oliahs*.


“ Besides, as *oliah* in the Hebrew text, and *aulich* in the Arabic version, is expressed by *uperôon* in the Septuagint, it may be presumed that the same word where it occurs in the New Testament, implies

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same thing. The upper chamber, the Tabitha was laid after her death, Acts where Eutychus, Acts xx. 8, 9, also for the third loft, were so many back houses as they are indeed so called in the Arab

With reference, however, to the *oliveria* room from which Eutychus fell, it is probable Shaw is mistaken. In our opinion, the "Christian Researches," illustrates the scene of that event in a far more satisfactory manner. He says, "The house in which I am at gives what seems to me a correct idea of Eutychus's falling from the upper loft while preaching. According to our idea of the scene is very far from intelligible; and the circumstance of preaching generally misleads the mind of cursory readers the notion of a scene to describe this house, which, perhaps, from the long character of oriental customs, nearly all houses then built, will fully illustrate. On entering my host's door, we find it entirely used as a store; it is filled with oil, the produce of the rich country far round: this space, so far from being sometimes so dirty with the dripping of oil, it is difficult to pick out a clean footing to the first step of the staircase. On the first floor, consisting of an hundred rooms, not very high; these are occupied by the family, for their daily use. It is on

that all their expense is lavished. Here my courteous host has appointed my lodging: beautiful curtains, and mats and cushions to the divan, display the respect with which they mean to receive their guest. Here, likewise, their splendour, being at the top of the house, is enjoyed by the poor Greeks with more retirement, and less chance of molestation from the intrusion of Turks; here, when the professors of the college waited upon me to pay their respects, they were received in ceremony, and sat at the window. The room is both higher and also larger than those below; it has two projecting windows, and the whole floor is much extended in front, beyond the lower part of the building, that the projecting windows considerably overhang the street. In such an upper room, secluded, spacious, and commodious, St. Paul was invited to preach his parting discourse. The divan, or raised seat, with mats or cushions, encircles the interior of each projecting window; and I have remarked, that, when the company is numerous, they sometimes place large cushions behind the company seated on the divan, so that a second tier of company, with their feet on the seat of the divan, are sitting behind, higher than the front row. Eutychus, thus sitting, would be on a level with the open window, and being overcome with sleep, he would easily fall out from the third loft of the house into the street, and be almost certain, from such a height, to lose his life. Thither St. Paul went down, and comforted the *alarmed* company by bringing up Eutychus alive. It



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is noted, that *there were many lights in the chamber*. The very great plenty of oil in the neighbourhood would enable them to afford the heat of these, and so much counteract the drowsiness of Eutychus at that late hour of the night. On the occasion likewise of the windows being open.

We now give the concluding part of Shaw's description. "This method of building adds, " may further assist us in accounting for the particular structure of the temple or house of prayer. Judg. xvi., and the great number of persons who were buried in the ruins of it by pulling down the principal pillars that supported it. We read that about *three thousand persons were present to behold while Samson made sport, and scoffing and deriding Philistines*. Samson must have been in a court or area below the temple. Consequently the temple will be of the same kind as the ancient *temenē* or *sacred inclosures*, which were surrounded either in part or on all sides by plain or cloistered buildings. Several *dou-wânas*, as the courts of justice are called in the countries, are built in this fashion, where, on the public rejoicings, a great quantity of spectators sit upon the area for the *pellowans* or *rowans* to perform upon; whilst the roofs of these cloistered buildings are filled with spectators to admire their strength. I have often seen numbers of people do the same manner upon the roof of the Dey's palace at Constantinople, which, like many more of the same kind,

denomination, has an advanced cloister over against the gate of the palace, Esth. v. 1, made in the fashion of a large pent-house, supported only by one or two contiguous pillars in the front or else in the centre. In such open structures as these, the bashaws, kadees, and other great officers, distribute justice and transact the public affairs of their provinces. Here likewise they have their public entertainments, as the lords and others of the Philistines had in the house of Dagon. Upon a supposition, therefore, that in the house of Dagon there was a cloistered building of this kind, the pulling down the front or centre pillars, which supported it, would be attended with the like catastrophe that happened to the Philistines."

An illustration of the material which was employed in the erection of ancient oriental houses may be gathered from what D'Arvieux remarks of Alexandria in Egypt. "The city gates, which are still standing, have a magnificent appearance, and are so high and broad, that we may infer from them the ancient greatness and splendour of the place. They properly consist only of four square stones; one of which serves as the threshold, two are raised on the sides, and the fourth laid across and resting upon them. I need not say that they are of great antiquity; for it is well known, that, for many centuries past, such immense stones have not been used in building. It is a matter of surprise how the ancients could raise such heavy masses from the stone quarries, remove them, and set *them up*. Some are of opinion that these stones were

cast, and probably consisted only of a heap of small stones, which were united by the finest cement ; that at the place where they were wanted, wooden models or moulds were made, in which the cement and stones were mixed together, and when this mass became dry and sufficiently firm, the mould was taken off by degrees, and the stones then polished."

In 1 Kings iv. 25, we read of every man sitting "under his vine and under his fig tree." Now though this is nothing more than a beautiful figurative expression, denoting great peace and prosperity, yet it implies that the Hebrews were in the habit of planting trees and training vines on the walls of their houses. And with reference to the fig tree, the open quadrangle into which all the apartments of an oriental house open, has generally one or more such trees in the centre. Vine trees are certainly not commonly trained now in the East, yet sometimes a vine is trained against one of the sides of the quadrangle ; and the coffee houses are frequently protected by vine trees planted beside the passage, and trained across upon a trellis supported by beams. Under this shade, it has been observed, the Turk will sit smoking his pipe and sipping his coffee for hours, the very image of comfort and satisfaction.

HOUSES OF CLAY.

It has been conjectured by Pliny, that the Orientals took the first idea of constructing houses from the swallow ; and that, in imitation of their feathered

instructor, they made their first attempt with mud. Be this as it may, we gather from Scripture that houses were at the earliest period constructed of that material. Thus Job, in a beautiful figure which answers to "The soul's dark cottage" of one of our own poets, alludes to such frail buildings, Job iv. 19; and again, in ch. xxiv. 16, he describes evil designed persons as digging "through houses, which they had marked for themselves in the daytime:" which is particularly expressive, if we suppose that the reference is made to houses the thick walls of which were mud: see the engraving on page 243. Such houses are now common in the East. The dwellings, indeed, of the mass of the humbler class of the population throughout Asia are, as they always have been, constructed with clay or mud. They have been described as comprehending three principal sorts: 1, A framework of hurdles or wicker daubed thickly with mud; 2, The walls composed of successive layers of trodden mud or clay; and, 3, Built with sun-dried bricks, that is, cakes of trodden clay or mud, fashioned in a mould and dried in the sun.

Through these mud walls it is no uncommon thing for thieves to dig. Hence we see the propriety of the allusion made in the book of Job, to men's digging through them; and the language of our Lord which occurs in his sermon on the Mount, "Lay not up for yourselves treasures upon earth, where moth and rust doth corrupt, and where thieves break through and *steal*: but lay up for yourselves treasures in heaven,

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where neither moth nor rust doth corrupt, and where thieves do not break through nor steal," Matt. vi. 19, 20. There is a beautiful propriety also in the expression of a "bowing wall," which occurs Psa. lxii. 3; and the "swelling out in a high wall," Isa. xxx. 13: for, doubtless, both these have reference to walls built with mud, which, if they are not made of extraordinary thickness, often decline from the perpendicular, and bulge out in different parts in an unsightly manner.

But the most striking metaphor drawn from these frail dwellings, is that in which our Lord represents the foolish hearer of the word, or the man who does not practise what he hears, under the figure of a man which built his house upon the sand, and had it swept away by the rising flood; see Matt. vii. 26, 27. And this metaphor is the more striking, when we consider that such an event not unfrequently happens in the East. Belzoni, in his "Researches in Egypt," describes such a scene as he witnessed it, which forcibly illustrates this figure. He says, "I never saw any picture that could give a more correct idea of a deluge than the valley of the Nile in this season. The Arabs had expected an extraordinary inundation this year, in consequence of the scarcity of water the preceding season; but they did not apprehend it would rise to such a height. They generally erect fences of earth and reeds around their villages, to keep the water from their houses; but the force of this inundation baffled *all their efforts*. Their cottages, being built of earth,

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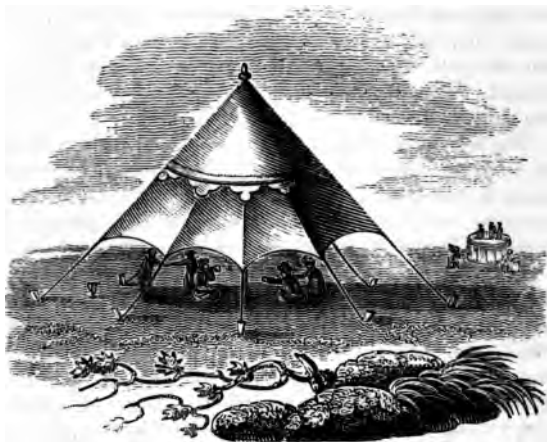
could not stand one instant against the no sooner did the water reach them, t them with the ground. The rapid stre all that was before it; men, women, c corn, every thing was washed away in left the place where the village stood thing to indicate that there had ever b the spot."

We see from this the danger of bu upon the sand, and under that figure being a heedless hearer of the word o are wise, therefore, we shall imitate t another character, whom the Lord sp a similar expressive figure, to show those who build their hopes on Him, what they hear—by blending faith wit The figure runs thus: "Therefore who these sayings of mine, and doeth the him unto a wise man, which built his rock: and the rain descended, and t and the winds blew, and beat upon t it fell not: for it was founded upon : vii. 24, 25.

TENTS.

Men lived in houses before they This fact we learn from Scripture: C but dwelling in tents was not practised generation from Adam. The use of t arose out of the exigences of a past

roving about from place to place, in search of pasture for their cattle, would necessarily require a portable



habitation. Hence we find the first mention of them in connexion with the keeping of cattle. Speaking of Jabal, the sacred historian, says, "He was the father of such as dwell in tents, and of such as have cattle," Gen. iv. 20. Dr. Shaw, after Sallust, describes the tents now in use in the East as being of an oblong figure, not unlike the bottom of a ship turned upside down. They vary in size according to the number of *their occupants*. The most usual size has nine poles,

HABITATIONS OF THE

three in the middle and three on the sides are covered with hair cloth for the purpose of keeping out the wet, and are divided by a hair cloth into several apartments. The whole is kept in a steady position by bracing, or stretching with cords tied to hooked wooden pillars pointed, which are driven into the ground at a distance to which there is an allusion in the prophecy of Isaiah. Predicting the spread of the Gospel among the Gentiles, that evangelic prophet says, "the place of thy tent, and let them hang up the curtains of thine habitations : spare the cords, and strengthen thy stakes," I

Some of the modern tents among the Jews are very beautiful and costly. Thus Simon says, "that the late king of Persia caused a tent to be made which cost two millions. The king's house of gold, because gold glittered about it." He adds, "that there was a crown wrought upon the cornice of the tent, and he gave it the appellation of the throne of Solomon, and at the same time made a change in its construction." From this we may see the propriety of the psalmist's language, when he says, "the decision of his piety, by asserting that he would be a doorkeeper in the house of God, and dwell in the" [splendid] "tents of glory." lxxxiv. 10.

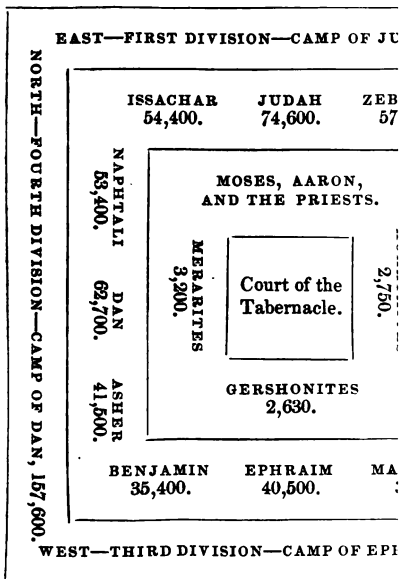
The covering of the tent among the Jews is usually made of black goats' hair ; but

the Song of Solomon, "I am black as the tents of Kedar," Song of Sol. i. 5; which is the name of an Arabian nomade or Bedouin tribe frequently mentioned in the Old Testament. This tribe dwells in tents with a similar covering to the present day. D'Arvieux says of them, "The Bedouin Arabs have no other dwelling than their tents, which they call houses. They are entirely made of black goats' hair, which is an employment of the women. They spin and weave them: they are strong, of a close texture, and so stretched that the longest and heaviest rain cannot penetrate."

The custom of abiding in tents, to which there is an allusion in the book of Ezra, viii. 15, still prevails in western Asia. Thus Sir R. Ker Porter describes an encampment which he saw, which is strikingly illustrative of that of Ezra, spoken of in the verse pointed out. He says, "The whole valley was covered with the tents of the pilgrims, whose several encampments, according to their towns or districts, were placed a little apart, each under its own especial standard. Their cattle were grazing about, and the people who attended them were in their primitive eastern garbs. Women appeared carrying in water from the brooks, and children were sporting at the doors. Towards evening, this pious multitude, to the number of eleven hundred at least, began their evening orisons, literally shouting their prayers, while the singing of the hymns, responded from the echoes of the mountains, *was almost deafening.*"

HABITATIONS OF THE J

Some of these encampments are none of which we read in profane history, and the order of that which the



in various places, as they journeyed Canaan. How imposing this was we can see from the rapturous exclamation of Balaam

from the hills. "How goodly are thy tents, O Jacob, and thy tabernacles, O Israel! As the valleys are they spread forth, as gardens by the river's side, as the trees of lign aloes which the Lord hath planted, and as cedar trees beside the waters," Numb. xxiv. 5, 6.

The diagram on page 249 will show, better than any verbal explanation, the beautiful order in which the Hebrews disposed their tents. We see here that the camp was formed of a quadrangle, having on each side three tribes under one general standard. In the centre of it, stood the tabernacle: the centre is the place of honour, which is still retained in oriental camps, and is usually occupied by the tent of a king or general. Jewish writers say that this entire encampment occupied a space of ground about twelve miles in circumference; and when we consider the vast extent of ground which must be required for the tents of two millions of people, and that there was a hollow square in the centre, the statement is not beyond belief.

A very beautiful metaphor, drawn from these frail tenements, is found in the epistles. The apostle Paul compares the human frame to a tabernacle or tent. "For we know that if our earthly house of this tabernacle were dissolved, we have a building of God, an house not made with hands, eternal in the heavens," 2 Cor. v. 1. This is a very striking metaphor, and compared with which the beautiful lines of one of our own admired poets sink into insignificance. These
are—

GOLDEN CALF.

The soul's dark cottage, battered and decayed,
Lets in new lights through chinks that time has made

In these lines we have, indeed, the ravages of time makes upon our mortal frame, pointed out in a very touching manner; but they do not carry us forward to eternity. The language of the apostle, on the contrary, emphatically contrasts this fragile tabernacle with the "house not made with hands, eternal in the heavens." It transports our thoughts beyond the grave, and, if we are Christians indeed, gives us a glimpse of the glory that awaits us when we are done with things of time and sense. And it does this, but it lifts the soul beyond its present sorrows. The Christian who can adopt this view from the heart, cares little about the changes and chances of this mortal life. His life is "Christ in God," and he draws comforts from a source of so holy, so pure, so transporting a nature, that he is lifted up above earth's sorrows and earth's

GOLDEN CALF.

THE golden calf is blended with an incident which shows, in a very striking light, the perverse nature of the human heart. While yet Moses was in the wilderness of Horeb with God, the Israelites acted with contempt towards God and his prophet.

their authority, they requested Aaron to make gods to go before them, alleging that they knew what was become of Moses; and, in an evil hour, Aaron complied with their demands, without urging a single remonstrance against it. He desired them to bring him their golden ornaments, on which he made them a golden calf, which was



presentation of Apis, the common idol of Egypt. Before this calf he built an altar, and proclaimed a fast unto the Lord; and the people offered burnt sacrifices and bringing peace-offerings, cried before it, "We be thy gods, O Israel, which have brought thee out of the land of Egypt," Exod. xxxii. 8.

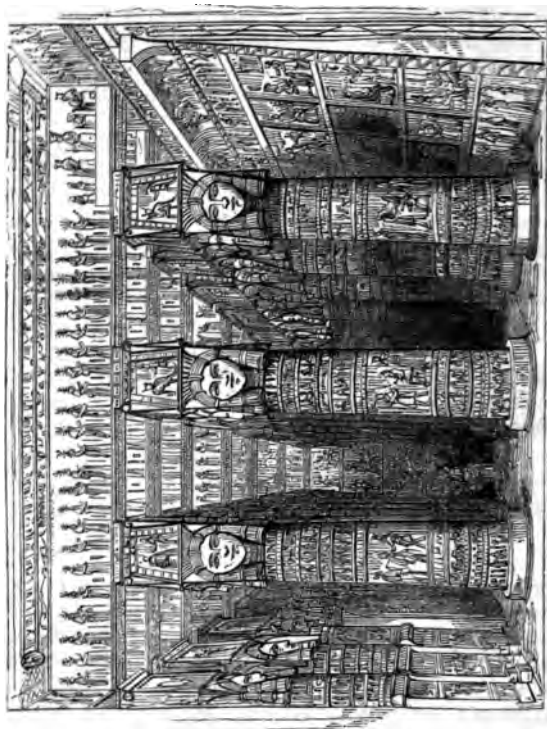
Of the idol it may be observed, that this is

GOLDEN CALF

earliest instance on record of a statue. Sculpture, in stone, at this early date, for we read a calf that the Israelites were not to make. The image of the golden calf, doubtless formed after an Egyptian model, recorded that the Egyptians made idols of wood and stone, but also of metal. This is not the only one afterwards turned aside. In Joshua xxii. 19, it is told that they had, while in the land of that country: and how frequent was such idol worship, even after the conquest of Canaan, their whole history does not comport with the design of the Bible to describe each idol, which at once shows the object of their adoration. It advert to one remarkable object of idolatry in Scripture, which will show that the Israelites followed the idolatries of Egypt. That object was the golden calf.

THE CHAMBERS OF IDOLS

which are described as chambers of creeping things, and all the idols of the house of Israel were upon the wall round about," was a model which was evidently made by the Egyptians; for how exactly the chambers and sanctuaries of the Egyptians



CHAMBER OF IMAGERY.

mystic cells of Egypt, is obvious to every one who has read the various descriptions of such which modern travellers have supplied. The forms of the creeping things, abominable beasts, and idols, which are exhibited on these walls, are thus ingeniously enumerated in verse, by Mr. Salt, who travelled in that country.

And of such mystic fancies, in the range
Of these deep-caverned sepulchres are found
The wildest images, unheard of, strange,
Striking, uncouth, odd, picturesque, profound,
That ever puzzled antiquarian's brain ;
Prisoners of different nations, bound and slain,
Genii with heads of birds, hawks, ibis, drakes,
Of lions, foxes, cats, fish, frogs, and snakes,
Bulls, rams, and monkeys, hippopotami,
With knife in paw, suspended from the sky ;
God's germinating men, and men turn'd gods,
Seated in honour with gilt crooks, and rods ;
Vast scarabei, globes by hands upheld,
From chaos springing, mid an endless field
Of forms grotesque, the sphynx, the crocodile
And other reptiles from the slime of Nile.

There is a "chamber of imagery," which affords a remarkable analogy to that described by the prophet, (not only in its interior decorations, but in its entrance,) in the great temple of Edfou, upon the roof of which the Arabs have built a miserable village. It is thus described in Madden's "Travels in Turkey, Egypt, etc." Speaking of an old Frank, who undertook to conduct him into the interior, he says, "Considerably below the surface of the adjoining buildings, he

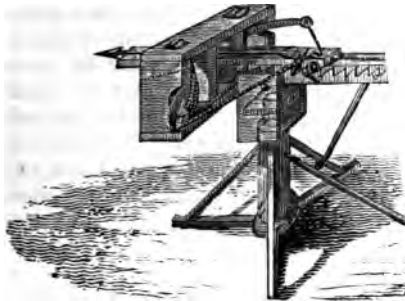
pointed out to me a chink in an old wall, which he told me I should creep through on my hands and feet; the aperture was not two feet and a half high, and scarcely three feet and a half broad. My companion had the courage to enter first, thrusting in a lamp before him. I followed, and after me the son of the old man crept also; the passage was so narrow that my mouth and nose were sometimes buried in the dust, and I was nearly suffocated. After proceeding about ten yards in utter darkness, the heat became excessive, breathing was laborious, the perspiration poured down my face, and I would have given the world to have got out: but my companion, whose person I could not distinguish, though his voice was audible, called out to me to crawl a few feet further, and that I should find plenty of space. I joined him at length, and had the inexpressible satisfaction of standing once more on my feet. We found ourselves in a splendid apartment of great magnitude, adorned with sacred paintings and hieroglyphics."

To what a miserable state of degradation the Hebrews had descended, by erecting such a chamber as this in the Lord's own temple, will be apparent to every Christian reader. The fact affords indeed one of the most painful lessons of the depravity of human nature on record, and is well calculated to teach us to look to our own steps, lest through "an evil heart of unbelief," we also should be tempted to turn aside from the living God. Human nature is the same in all *ages of the world*; and though we may not, like the

MILITARY ENGI

Hebrews, be tempted to err by the
the world abounds with snares, &
careful, and are not preserved by
may allure us from the paths of ho

MILITARY ENGINE



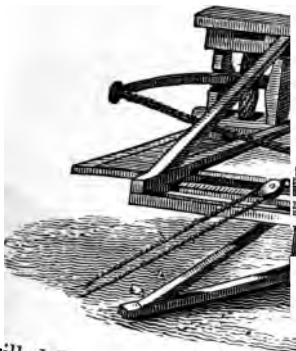
THE CATAPULTA AND BAL

THE engines which Uzziah set upon
the bulwarks of Jerusalem, 2 Chron. x
th "to shoot arrows and great stones"
th great probability, to have been a
apultæ and the balistæ of the Greek
se machines were constructed upon
es; but the former was used in the

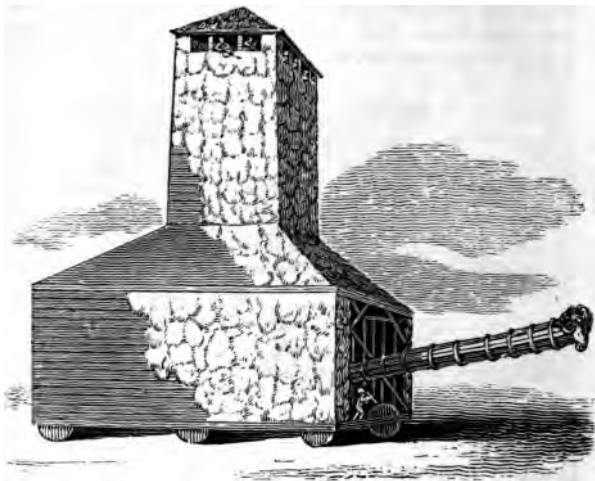
and arrows, and the latter in throwing stones. Sometimes, however, the same engine was employed for both purposes. The three leading principles of these engines, were those of the cross-bow, the recoil of twisted ropes, and the sling. In the first two of these principles, the acting power lies in two perpendicular coils of twisted rope, set apart from each other. Into these coils are inserted the ends of two strong levers in a horizontal direction, the remoter ends of which are connected by a strong rope. This forms a gigantic cross bow, which cannot be bent by drawing the two arms towards each other, without increasing the tension of the ropes, so as to give a vehement recoiling power, applicable, by means of the connecting cord, to the discharge of dart or stone. In the other principle, two perpendicular beams, set apart from each other, were connected at the top by two strong cables, between which was inserted a large tapering beam somewhat crooked, the small end of which brace being drawn towards the ground, had a violent tendency to recoil upward, and consequently, when a heavy pear-shaped bag of stones had been hung at this end, the beam was released, and flying upward, discharged its contents with great force at the enemy. These engines varied greatly in size and power; the largest catapultæ would discharge large beams headed with iron; and the largest balistæ, stones which would crush houses, should they alight upon them. From Josephus, we learn that they were employed *with fatal effect* in the siege of Jerusalem; and, in his

MILIT

account of the siege of
which the Romans em
with such force, that t
of people at one stroke



killed by a stone thrown from
and the battlements and an
shattered to pieces and an
machines spoken of in this p
natter of doubt; but many ci
ender it probable that it wa
oken of in connexion with t
yrian origin to such engines
ast trace of them in any othe
riod, or indeed for many a
ziah.



THE BATTERING RAM.

The first notice of the battering ram in history occurs in the prophecies of Ezekiel, where the prophet speaks of a feigned siege of Jerusalem as a sign for the Jews: "set battering rams against it round about," Ezek. iv. 2; and again, "appoint battering rams against the gates," chap. xxi. 22. The first mention of the battering ram in profane history is made by

MILITARY ENG

Thucydides, who speaks of it as a Persian war, which event took place years after the date at which he writes. The invention of it has been ascribed to the Tyrians, but it is most probable that the Greeks were acquainted with it from the Babylonians against them. It is in connection with the siege of Tyre that the prophet speaks of them using Babylonian battering rams notwithstanding we suppose them to have been so long before they were employed by the Romans in the siege of Jerusalem. That people there were three kinds of battering rams. The first of these was held in suspension by a beam, by means of cables in a frame, and the second acted upon rollers borne and worked by manual labour.

The battering ram was generally covered by a moveable shed, called a *testudo*, which protected the men by whom it was worked. It is to have been a machine much improved upon by the devices were put into execution to break down the walls. Thus, fire was thrown down upon the works, and covering in hopes of burning them. Chaff were let down to cover the walls, and the ground levelled, for the purpose of deadening the force of the stones were also sometimes thrown. The object of breaking off the head of the engine was to prevent other machines were opposed to it, and to break its force or turn aside its direction. Battering rams a

to, and their effects fully described, in the accounts which Josephus gives of the sieges of Jerusalem and Jotapata.

BANNERS, ENSIGNS, STANDARDS.

Banners, which were formerly so much used, were a part of military equipage, and they were borne in times of war to assemble, direct, distinguish, and encourage the troops. For such a purpose they were used among the Hebrews. Occasions of joy also, splendid processions, and royal habitations were distinguished by standards. Thus the different tribes of the house of Israel were distinguished by a different standard. "Every man," says the sacred historian, "shall pitch by his own standard, with the ensign of their father's house," Numb. ii. 2. What these standards were, it would be difficult to determine. The rabbins suppose that they were flags bearing figures, derived from the comparisons used by Jacob in his prophetic blessing on his sons; such as a lion for the tribe of Judah, a serpent for the tribe of Dan, and a wolf for the tribe of Benjamin, etc. The Targumists, again, believe that they were distinguished by their colours, the colour for each tribe being analogous to the colour of the stone set in the breastplate of the high priest; and that the great standard of each of the four camps combined the colours of the three tribes which composed it. They believe, also, that the names of the tribes appeared on the standard, and that *they were charged with appropriate representations,*

as of the lion for Judah; and that a particular sentence of the law was written thereon. The Cabbalists, moreover, are of opinion, that the bearings of the twelve standards corresponded with the months of the year, and the signs of the zodiac; and that the distinction of the great standards was, that they bore the cardinal signs of Aries, Cancer, Libra, and Capricorn, and that these were charged each with one letter of the tetragrammaton, or quadrilateral name of God. Modern expositors are generally of opinion that the ensigns of the Hebrews were flags, distinguished either by their colours, or by the names of the tribe to which each belonged. The reader will perceive from this, that it cannot be definitely stated what the standards of the Hebrews were.

But there is one standard spoken of in Scripture which may be identified: this is the standard of the Romans, which is mentioned in the New Testament as "the abomination of desolation." In the "Ancient Armour" of Dr. Meyrick, they are thus described:—"Each century, or at least each maniple of troops, had its proper standard and standard-bearer. This was originally merely a bundle of hay on the top of a pole; afterwards a spear, with a cross piece of wood at the top, sometimes with the figure of a hand above, probably in allusion to the word *manipulus*, and below a small round or oval shield, generally of silver or of gold. On this metal plate were usually represented the warlike deities, Mars or Minerva; but, after the extinction of the commonwealth, the effigies of the

emperors and their favourites; it was on this account that the standards were called *numina legionum*, and held in religious veneration. The standards of different divisions had certain letters inscribed on them to distinguish the one from the other. The standard of a legion, according to Dio, was a silver eagle with expanded wings, on the top of a spear, sometimes holding a thunderbolt in his claws; hence the word *aquila* was used, to signify a legion. The place for this standard was near the general, almost in the centre. Before the time of Marius, figures of other animals were used. The *vexillum*, or flag of the cavalry, was, according to Livy, a square piece of cloth fixed to a cross bar at the end of a spear."

In the Psalms of David this passage occurs: "In the name of our God we will set up our banners," Psa. xx. 5. This language may be only figurative, but should it be literally understood, that is, should it be understood as an allusion of erecting a banner in the name of the Lord, acknowledging his glory, and imploring his favour, it might be justified from existing oriental usage. Thus the author of an "Embassy to Tibet" says, "I was told, that it was a custom with the soobah to descend the hill every month; when he sets up a white flag, and performs some religious ceremonies, to conciliate the favour of a dewta, or invisible being, the genius of the place, who is said to hover about the summit, dispensing at his will good and evil to every thing around him."

Another passage in the Psalms runs thus: "Thou

hast given a banner to them that feared thee, that it may be displayed because of the truth," Psa. lx. 4. This also may be illustrated by the customs of the East. Richardson, in his "Dissertation on the Language, etc., of the East," says, "The khalif, along with the *alcab* or titles, used generally to send to their feudatory princes a banner, which, whilst they preserved their allegiance, was always carried before them. It was thus that the khalif Wathek invested Taher ben Abdallah, about the year 873, in the principality of Khorassan."

The giving of a banner, in the East, is a sure pledge of protection. Albertus Aquensis informs us, that when Jerusalem was taken, in 1099, about three hundred Saracens got upon the roof of a very lofty building, and begged for quarter; but they could not be induced by any promises of safety to come down, till they had received the banner of Tancred, one of the Christian generals, as a pledge of life.

In the figurative language of Scripture, our Lord Jesus Christ, because he assembles his people to himself and distinguishes them from the world, and because he directs and animates them in their spiritual journey, and in their warfare with sin, Satan, and the world, is called an Ensign, Standard, and Standard-bearer. "In that day," said the prophet Isaiah, "there shall be a root of Jesse, which shall stand for an ensign of the people; to it shall the Gentiles seek: and his rest," after the battle is over, and the victory gained, "shall be glorious," Isa. xi. 10. And again,

"Thus saith the Lord God, Behold, I will lift up mine hand to the Gentiles, and set up my standard to the people," Isa. xlix. 22 : see also lii. 12 ; and Song of Sol. v. 10, where Christ is represented as the "chiefest," or, as it is in the Hebrew, "a standard-bearer among ten thousand." The banner our Saviour lifts up is his cross ; and one important question arises from this, Are we fighting under that banner ? or, are we found in the ranks of the great enemy of God and man ? If we are fighting under this sacred banner, then happiness is ours ; but if we are found fighting against God, shame, and confusion, and ruin will be our eternal portion. On one side or the other every man, woman, and child must be found. Reader, under whose standard art thou found ?

TROPHIES, MILITARY.

It was a custom, in ancient times, to erect some monument or other in honour of a victory ; and this monument was usually built on the spot where the victory had been obtained. We read of such frequently in profane history ; and there are some passages in holy writ, which show that it was a custom among the Hebrews. Thus it is said of Saul, after he had conquered the Amalekites, that he "set him up a place ;" or, in other words, he built a monument in commemoration of the event, 1 Sam. xv. 12. What this monument was cannot be ascertained ; some imagine it was a pillar or obelisk, and *Jerome* makes it a triumphal arch, which, he says, was

BANNERS, ENSIGNS, &

made of myrtle, palm, and olive
phies, however, which ancient &
originally a heap of the arms &
the enemy ; after which they we
manner upon a column or decay
representations of these in brass,
By some nations, arms were hu
in the temples, after the manne
hung up in the open air. Thus
was put in the temple of Ashtar
he had been slain by the Philist
and, in the *Æneid* of Virgil, tl
reference to the temple in which
ambassadors of *Æneas* :—

Hung on the pillars all around
A row of trophies, helmets, shie
And solid bars, and axes keen
And naval beaks, and chariots

The Hebrew word *yad*, appl
which Saul erected, and to Absal
2 Sam. xviii. 18, means literall
has been conjectured by some, t
Roman standards, they were sur
of a hand, which, in Scriptur
strength and power.

But it is a lamentable fact, th
tals, the trophies which are mos
the heads of the slain. To this
2 Kings x. 8, where the heads
are represented as lying in two !

of the gate. And such is the spot where these trophies are now placed. At the grand entrance of the sultan's palace at Constantinople, there are niches appropriated to this purpose; but when the number of the slain are numerous, they are heaped on each side of the gate. Such a barbarous usage prevails throughout Asia, but more especially in Persia. Very frequently, oriental conquerors form these heads into permanent monuments, in celebration of their achievements. This is usually done by erecting pillars, and inlaying them with the heads of the slain. Several of these pillars may be seen in Persia and Turkey; and there are two near the gates of Bagdad, which were erected within our own times, and which are inlaid with the heads of two hundred Khezail Arabs, which were captured by the pasha. We forbear, however, to enter into a detail of such trophies; for the bare idea of such is revolting to humanity. The frailty of human nature is discerned in them in the most legible characters; and the Christian who reads of them cannot forbear lifting up his heart to the great Father of mankind, and praying that he would hasten the day when every nation shall be knit together in the hallowed bonds of Christian love,—when Christ shall reign in and over the hearts of every son and daughter of the human race.

MILITARY FORTIFICATIONS, ETC.

CASTLE.

A CASTLE is a walled enclosure, with a tower or towers strongly constructed, and intended as a place of security from the assaults of foes. They appear to have been of early origin, for we find them mentioned, Gen. xxv. 16, in which verse it is intimated, that although the Ishmaelites were a wandering people, they nevertheless had their enclosures, or "castles," wherein to remove their wives and children in times of war. The reader must not understand, however, that the castles noticed by the sacred writers were of such a structure as those with which we are acquainted, and which are partly of Norman, Saxon, and Roman architecture. The castles of the descendants of Ishmael were doubtless of rude construction; and, as the products of the skill of the Orientals are of an almost unchanging character, it is probable that those which are met with in the East at the present day, exhibit the form of those erected in the patriarchal ages, and those which are mentioned subsequently in the sacred history.

That the castles erected in those early ages were sufficient for the purpose for which they were designed, we learn from the fact, that they have furnished the sacred writers with one of their most emphatic figures. Expressing his confidence in the

protecting power of the Almighty, the psalmist says, "The Lord is my rock, and my fortress, and my deliverer; my God, my strength, in whom I will trust; my buckler, and the horn of my salvation, and my high tower," *Psa. xviii. 2.* And the prophet Nahum, when he would show forth the goodness of God to his afflicted people, does so under a similar figure: "The Lord is good, a strong hold in the day of trouble; and he knoweth them that trust in him," *Nah. i. 7.*



FENCED CITIES.

We discover from the Bible, that it was customary, at a very early age, in the East, to surround

towns with very high walls. Thus we read of the cities of the Canaanites, that they were "great and fenced up to heaven," Deut. ix. 1. This, of course, is a strong hyperbole; nevertheless, the walls that surrounded these cities were of no mean height, as those which are now erected by the Orientals indicate. "Few towns," says a recent traveller, "of the least consequence] in Western Asia are without walls, which, whatever be their character in other respects, are sure to be lofty."

These walls are generally built with large bricks dried in the sun, though sometimes of burnt bricks, and they are seldom less than thirty feet high. They are not so strong and thick in proportion to their height, but they are sometimes strengthened with round towers, or buttresses, placed equidistant from each other. But, if they are not so strong as those erected in European countries, they are effectual to protect their inhabitants from outward assailants. We read, indeed, of Asiatic conquerors being obliged, after making great efforts to obtain possession of walled towns, to give over the attempt. So little is the art of besieging known in the East, that when a town has a wall too high to be scaled, and too thick to be battered down, the inhabitants look upon the place as impregnable. All they fear is, lest the gates should be forced or betrayed, or they should be starved to surrender. This is the case now. We need not wonder, therefore, that the Hebrews, while in their nomad state, considered the walls of the city of Canaan

as great and insurmountable obstacles in the conquest of that country.

The towers which were built in the walls were generally round, and placed at regular intervals; those at the angles being generally the largest and strongest. The precise form of these towers, however, varied according to circumstances. In coins, discovered at Babylon, square towers are depicted, having as walls serrated battlements; and a Greek coin, found at Macedonia, exhibits round towers with similar battlements. The use of these projecting towers, was to enable the besieged to attack the enemy behind, when the wall was assaulted.

Sometimes the wall was double, or even triple, so that, should the enemy carry the outer wall, there was another opposed to their force. Such was the case at Jerusalem. Josephus says, "Of these three walls," (which were towards the north,) "the old one was hard to be taken, both by reason of the valleys and of that hill on which it was built, and which was above them. But besides that great advantage, as to the place where they were situate, it was also built very strong: because David, and Solomon, and the following kings, were very zealous about this work."

It was customary with the ancients to surround the town, or fortress, with a deep ditch; and the advantage of such was not overlooked by the Hebrews, as many passages in the Bible intimate. They had not, however, such an advantage as the Babylonians in *this respect*; for the ditch which surrounded Babylon

TOWERS.

could be filled with water from the caskion required.

Over the gate in these walls there is a room in which watchmen are stationed, strikingly illustrating the circumstance relating to the "chamber over the gate" in which David hid from his son Absalom; see 2 Sam. xv.



TOWERS.

Belonging to some of the towns mentioned in the Bible, such as Babylon, Jerusalem, Thebez, and others, there appear to have been towers, to which the inhabitants fled in danger, as a last resource. These

such round castles as we have described ; and, in fortified towns, they would answer to the *keep* of our own castles. Sometimes these towers were erected within the town or fortress, and sometimes they formed one of the towers of the wall, larger and stronger than the others, and placed usually at the angle of the wall, as are many of our own old castles, and as they are erected at the present day in the East.

Besides such towers as these, the Scriptures intimate, by the variety of words used for towers, that many kinds were erected by the Orientals in ancient times. These we have but imperfect means of discriminating, and therefore we would only advert to one, by way of illustrating the fact advanced. It is said, Gen. xi. 4, " Let us build us a city and a tower, whose top may reach unto heaven." The Hebrew word here is *migdol* ; and the sense in which it is introduced, both in this passage and in others, would intimate that the *migdol* was distinguished by its elevation : and it has been said, " From its frequent (but not exclusive) connexion with towns, we may presume that it belongs to that class of elevated structures which have been applied to use and ornament in towns, in all times and countries." Sometimes the *migdol* was connected with the royal residence. Such was the noted tower in Jezreel, mentioned 2 Kings ix. 17, which the text indicates was used as a watch tower.

It is not possible to say what form towers bore *which* ornamented Hebrew towns. All the informa-

TOWER:

tion which we can collect from is, that they were round. For the Song of Solomon, "Thy of David," Cant. iv. 4; and, a tower of ivory," Cant. vii. have a reference to roundness: fact into consideration, it is now found in Jerusalem, Co important oriental cities, the is that of a round shaft, always surrounded, at various more galleries, may illustrate *migdol*, the *mizpeh*, the *tirah* tioned in the Scriptures.

For the security which the tower to those who took refuge the symbolize his security in God Lord is my rock, and my fort the God of my rock; in him shield, and the horn of my salvation and my refuge, my Saviour The wise man, speaking of the notwithstanding he may be and foes, which beset him in uses also a similar figure: "T a strong tower: the righteous safe;" or, as it is in the margin beyond the reach of the powers, Prov. xviii. 10; see also 1; and cxliv. 2.

MUSICAL INSTRUMENTS.

THE CORNET.

THE cornet, properly so called, is a shrill wind instrument formed of wood. It appears to have been known from the earliest times, and to have continued in use till the latter part of the seventeenth century, when it was laid aside for the oboe. The instrument was blown by a mouth-piece; and there were treble, tenor, and bass cornets. The compass of the first was A, the second staff in the treble to E in alt; the third was bent in a serpentine form, and, being nearly five feet in length, was consequently of a deep tone.

The cornet is mentioned several times in the Bible; but as the Hebrew word *shophar* is usually translated "trumpet," it is supposed that in no passage is the cornet referred to, except Dan. iii. 7, 10, where the original, which is *keren* or *karnah*, most probably refers to that instrument: if so, it was known to the Babylonians.

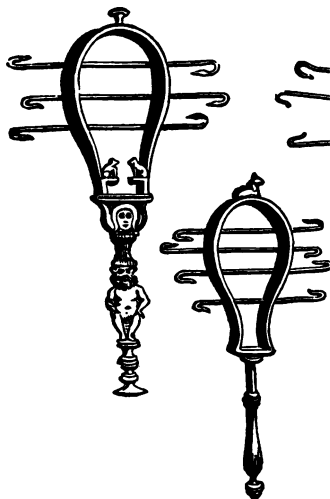
CYMBALS.

Cymbals are metallic musical instruments of percussion, the use of which may be traced to the remotest ages of antiquity. They are always in pairs, are made of brass, and, according to Greek sculpture, anciently took, as their name imports, a more cup-like shape

MUSICAL INSTRUMENT



Cymbals.



Sistras, selected from ancient sculpture

than at present. It is said by Servius, that cymbals were consecrated to Cybele, because they represented the two celestial hemispheres which surround the earth. They are now almost flat, about twelve inches in diameter, the central part sunk in, and at the back of the sunken part there is a strap, by which the instruments are held by those who play thereon. The sound is produced by striking them more or less violently together, as occasion requires. In the open air, they produce a martial effect, for which reason the daughters of Israel might have used them when they went to meet David on his return from the conquest of the Philistines; see 1 Sam. xviii. 6, where *shalishim*, which is rendered *cymbala* or cymbals, by the Septuagint and the Vulgate, is translated in our version, "instruments of music."

Cymbals were much employed in the sacred mysteries, and in the religious processions of the ancient pagans: those nations, indeed, most noted for their mysteries, were also most celebrated for their skill with that instrument. They were particularly employed in the services of Cybele and Bacchus, for which reason, as those rites were of the most impure nature, they were condemned by men of sense and reflection among the Romans. They were, however, employed in a holier service than these, by the Hebrews. In his exhortation to praise God with all kind of instruments, the psalmist says, "Praise him upon the loud cymbals: praise him upon the high sounding cymbals," Psa. cl. 5.

But as the Hebrew word *tzeltzelim* is here translated "loud cymbals" and "high sounding cymbals," it is supposed to be a general name for all metallic instruments of agitation, including probably the cymbal and the *sistrum* kinds. One set of instruments pointed out as included under this term were the castanets or crotala, which are snapped with the fingers, to mark the time in choral dances. By some ancient writers, the sound given by the crotala was compared to that made by the stork in the concussion of its mandibles. Some of these instruments among the ancients, were similar to those in use in our own country. Some have considered the crotala to be a cymbal of small dimensions; and the allusions made to it, by classical writers of antiquity, seem to favour this view. The crotala was also used by the Corybantes, or priests of Cybele.

The *sistrum*, which is thought to be included under the Hebrew term *tzetzelim*, in common with the cymbal, is composed of a frame of sonorous metal, crossed by bars of the same. These bars move freely in the holes through which they are passed, and when the instrument is agitated, the reverted ends striking upon the frame produce the sound. Sometimes this instrument was surmounted by the figure of a cat, as a symbol of Isis, by whom it was said to be invented, and in whose worship it was employed. Frequently, however, the *sistrum* was very simple, and even rude in form and devoid of ornament. When employed in sacrifices, the agitation of the *sistrum* was understood

to denote, in a mystical sense, the motion of the universe. See the engravings on page 277.

That the *sistrum* was known to the Egyptians, is demonstrated by its existence on their most ancient monuments; and the Abyssinians, who employ it to this day in their religious services, confess that they derived the knowledge of it from that country. The manner in which that people use it is thus described by Mr. Bruce: "It is used in the quick measure, or in allegros of singing psalms or thanksgivings. Each priest has a *sistrum*, which he shakes in a very threatening manner at his neighbour, leaping and turning round with such an indecent violence, that he resembles rather a priest of paganism, whence this instrument was derived, than a Christian."

Some writers think that the Hebrews possessed an instrument of this class, consisting of a round, oval, or triangular metallic rod, which gave forth its sound by being struck with another straight rod, after the manner in which the triangle is played upon by an European.

It is worthy of remark, that the cymbal, which was so highly valued in the earlier part of Jewish history, fell into contempt after the Roman invasion. The apostle Paul compares the worthlessness of a man destitute of charity to "sounding brass, or a tinkling cymbal," 1 Cor. xiii. 1.

MUSICAL INSTRUMENTS.

DULCIMER.

The Hebrew *sumponjah*, mentioned is the same word as the *symphonia* which instrument is described by Servius as bagpipe ; a description which is in conformity with the Hebrew writers, who call it *sumponjah*, which in our translation is dulcimer, was a bagpipe, consisting of two pipes through a leathern bag, and affording a low sound. For this cause some writers conclude that the dulcimer was the bagpipe ; and the knowledge of the instrument, and the fact of its existence in the East, favours the conclusion. The organ of the present day, is a most primitive instrument in its materials and its construction. It is made of a goat's skin, usually with the hair on, in its natural form, save that it is deprived of its head and legs, after the same manner as an earthen bottle : the pipes are usually of reed tip, and the horns, slightly curved. The instrument is of the pneumatic kind. The wind is communicated to the pipes by compressing the bag under the mouth-piece of each pipe being fixed in the bag, in a European-made instrument. It is in octaves. Other instruments have been mentioned in Scripture, but none has a greater probability in its favour than the bagpipe.

FLUTE, PIPE.

The Chaldee word *mashrokitha*, which occurs Dan. iii. 10, and which is rendered "flute," is supposed to denote all such instruments of the pipe or flute class as were in use among the Babylonians. The corresponding word in the Hebrew is *chalil*, which is usually rendered pipe, as 1 Kings i. 40, wherein it is said to have been used on the occasion of proclaiming Solomon king over Israel; so that the flute was evidently known *to* and used *by* the Hebrews. The instrument has been used, under different forms and sounds, from the remotest period of antiquity. The invention of it, indeed, is of such an ancient date, that classical poets of the olden times have ascribed it to gods and goddesses; even the sober-minded Plutarch attributes it to Apollo. Lucretius, however, derives its origin from the breathings of the western winds over certain reeds, which he says suggested to man the rural pipe, which the ingenuity of later ages has improved into one of the most elegant and pleasing instruments that art can boast. The word is reported to have been derived from the Latin *fluta*, (lamprey,) a kind of eel, which has seven holes lengthways in its side; and which, when extended, bears a resemblance to a narrow flute.

Ancient flutes were cylindrical tubes, sometimes of equal diameter throughout, but often wide at the bottom; sometimes taking the shape of a funnel, like a *clarionet*. They were always blown like pipes, at one

MUSICAL INSTRUMENTS

end, had mouth pieces, and so keys to open or close the holes for the fingers. The holes varied in different varieties of the flute.

It was, doubtless, made as Lucretius says of reeds or canes; afterwards, of ivory, bone, and even metal. It was made in joints, and connected by rings made of wood. The ancients called these flutes that were composed of



played together; hence it has been concluded, that the enlightened Greeks possessed some knowledge of harmony by the ancient Egyptians. It is thought to have been of a different construction among the classical nations. At least, it was so entirely; for, among the latter, the player had a leathern bandage over his mouth to stop up his breath at the corners, a device known to the former people.

The flute was almost universal

Greeks and Romans. It was used in their temples, theatres, social entertainments, armies, and funeral ceremonies; it was, moreover, employed for the purpose of keeping up the voice to a proper pitch at their public orations. In our own country, the flute is so scientifically formed, that all kinds of music, however chromatic, within its compass, and adapted to the nature of a tube, may be executed thereon.

HARP, PSALTERY.

The Hebrew word, *kinnor*, has been rendered "harp" by our translators: the brief intimations, however, which we have of the *kinnor* in Scripture, conveys to our minds the idea of a light, portable instrument, which the player carried in his hand, or on his arm, and might walk and dance the while. Hence, some conclude, as we shall see in the next article, that the *kinnor* was the lyre, and not the large, heavy instrument which the word harp suggests to our minds.

But though the harp is not identified with the *kinnor* of Scripture, the Hebrew word, *nebel*, which is preserved in the Greek *nabla*, and in the Latin *nabulum*, and which in our version is rendered "psaltery," is supposed to refer to that instrument. Our information, however, concerning the *nebel*, is by no means distinct; notwithstanding, the probability is, that it was a stringed instrument, and that also of the harp or lyre kind.

Chronologically, the *nebel* is first mentioned in the Psalms of David; whence we learn, that it was

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employed in connexion with the *ki* is usually mentioned in the Bible, in religion. So far, indeed, as Scripture does not appear to have been in an instrument; whence some infer that it was a more costly instrument than the *lute*. They conclude that it was the *ancient harp*. 1 Kings x. 12, we learn that, like the *lute*, it was made of precious wood. It was a harp made of the almug trees planted by the Lord, and for the king's house. psalteries for singers: there came no more trees, nor were seen unto this day. Josephus, some of these instruments in the temple, were ultimately made of metal called *electrum*.

The form of the *nebel* is by no means known. The information which the Christian fathers have handed down to us is, that it was in the shape of the letter delta Δ , as was the *assura* in the same verse, (Psa. xcii. 3,) and which is called "instrument of ten strings." If the *nebel* must be sought for among the instruments of the ancients. These do not frequent the ancient classical monuments; and they are essentially different from the usual form of such is very simple, in the shape of an irregular triangle, open on one side. It had ten strings, the number of which varies. It is said, that harps of this kind can

and the instrument is generally acknowledged to have been borrowed from the Syrians, who were near neighbours of the Hebrews. The Egyptians, moreover, who brought the harp to great perfection, used the triangular formed instrument, for Athenæus mentions a musician called Alexander Alexandrinus, who was so admirable a performer on the *trigonum*, and who gave such proofs of his skill at Rome, that he made the inhabitants "musically mad." Figures of triangular instruments have been found represented in the paintings of the ancient Egyptians, from which they have been copied into the great work of Rossellini.

It is generally agreed, that the stringed instruments of the Egyptians differed very little, if any, from those which we find mentioned in the Old Testament. The common harp of Egypt approached the shape of a bow. Those used by females were portable harps without a forepiece, and those used by male performers had very large forepieces, rising to the height of about one-third of the instrument, and fancifully carved. The performers played on these instruments both sitting and standing, and the music was so highly valued, that it was deemed capable of dispelling cares, and even curing mental diseases. As the harps of the Hebrews appear to have possessed similar power; for when Saul was visited by an evil spirit, after he had disobeyed the Divine command, we find his servants recommending him to seek out a skilful harper, and at the same time pointing out



ven in his youth. The monarch complied with
advice, and it is said: "And it came to pass,

the performer, thus describes one as painted on the walls of what is called the "Harp Tomb," at Thebes:



Grand Harp, from a painting in a tomb at Thebes.

"To guess by the detail of the figure, the painter *should* have had about the same degree of merit with

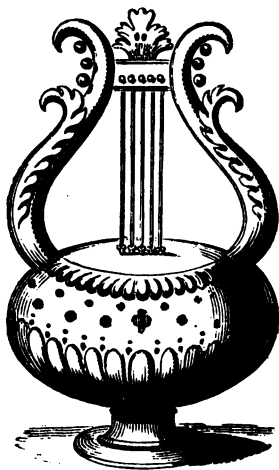
a good sign painter in Europe; yet he has represented the action of the musician in a manner never to be mistaken. His left (right) hand seems employed in the upper part of the instrument, among the notes in *alto*, as if in *arpeggio*; while, stooping forwards, he seems with his right (left) hand to be beginning with the lowest string, and promising to ascend with the most rapid execution. This action, so obviously rendered by an indifferent artist, shows that it was a common one in his time; or, in other words, that great hands were then frequent, and consequently that music was well understood, and diligently followed. If we allow the performer's stature to be about five feet ten inches, then we may compute the harp, in its extreme length, to be somewhat less than six feet and a half. It seems to support itself in equilibrio on its foot or base, and needs only the player's guidance to keep it steady. It has thirteen strings, and the length of these, with the force and liberty with which they are treated, show that they are made in a very different manner from those of the lyre." He adds, concerning the construction: "Besides that the whole principles upon which the harp is constructed are rational and ingenious, the ornamental parts are likewise executed in the very best manner: the bottom and sides of the frame seem to be fineered, or inlaid, probably with ivory, tortoiseshell, and mother-of-pearl; the ordinary produce of the neighbouring seas and deserts. It would be, even now, impossible to finish an instrument with more taste and elegance."

We do not offer this as the *nebel* of the Hebrews but when we reflect that the *nebel* appears to have been a large instrument of the harp kind, there is great probability in favour of some such instrument, and the probability is strengthened by the fact that this and another of a similar description, which is described by the same writer, are the only *harps* of which antiquity has left any trace. In both these, Mr. Bruce observes, "These harps, in my opinion, overturn all the accounts hitherto given of the earliest state of music and musical instruments in the East; and are altogether, by their form, ornaments, and compass, an incontrovertible proof, stronger than a thousand Greek quotations, that geometry, drawing, mechanics, and music, were at the greatest perfection when this instrument was made; and that the period from which we date the invention of these arts was only the beginning of the era of their restoration. This is the sentiment of Solomon, a writer who lived at the time when these harps were painted. 'Is this says Solomon, 'any thing whereof it may be said? See, this is new? it hath been already of old time which was before us,' " Eccl. i. 10.

THE LYRE, "HARP."

We have intimated, in the preceding article, that the *kinnor* has been confounded with the harp by translators, and that it refers to the lyre. It was understood by ancient translators; and as the lyre

anciently almost always used as an accompaniment to vocal music, in which sense the *kinnor* is mentioned in Scripture, especially in the Psalms of David, there can be little doubt that the lyre is denoted by the Hebrew term. What variety of the lyre is intended, however, by the *kinnor*, is by no means certain. We



possess various figures of ancient lyres, and various names by which they are distinguished. It is probable, therefore, that as ancient interpreters selected

different names whereby to render the same word, that they considered *kinnor* to be a generic term, like *lyre*, including several varieties, of which they sometimes made choice of one, and sometimes of another.

The Greeks ascribe the invention of the lyre, some to Mercury and some to Apollo; but it is possible that they derived it from the Egyptians, and that the Egyptians borrowed it from Asia. The sacred oracles lead us to conclude that it was of antediluvian origin. Of Jubal, the seventh only in descent from Adam, it is said, "He was the father of all such as handle the *kinnor* and organ," Gen. iv. 21. The *kinnor* is not mentioned again till the days of the prophet Samuel, when it occurs in such a sense as indicates that it was used by the prophets of Israel in their sacred music. "It shall come to pass," said that holy seer to Saul, "when thou art come thither to the city, that thou shalt meet a company of prophets coming down from the high place with a psaltery, and a tabret, and a pipe, and a *kinnor*, before them; and they shall prophesy," 1 Sam. x. 5. We next find it noticed in the Bible, as used by private persons for their own solace, as shepherds and others; and it is intimated, that it was considered to have much influence upon the human passions, and in soothing the troubled mind. "David took a *kinnor*, and played with his hand: so Saul was refreshed, and was well, and the evil spirit departed from him," 1 Sam. xvi. 23. After this, we read more frequently of the *kinnor*. It held

a distinguished place in the musical establishment which David formed for the tabernacle, and in a prospective sense for the temple. As to that monarch himself, his *kinnor* is so constantly named in holy writ, that the Christian fathers entertained an idea that he had this favourite instrument always at hand. Thus Eusebius says, that David carried his lyre (*kinnor*) with him wherever he went, for the purpose of consoling him in his afflictions, and of singing to it the praise of God. The same father says, in his preface to the Psalms, that this prince, as the head of the prophets, was generally in the tabernacle with his lyre, amidst the prophets and singers; and that each of them prophesied, and sung his canticle, as the inspiration came upon him. The *kinnor* is mentioned in the same sense, 1 Kings x. 12; Solomon "made of the almug trees harps (*kinnoroth*) also and psalteries for singers." It was the *kinnor* which the Hebrew captives hung upon the willows by the river Euphrates; and the fact of the Babylonians requiring of them a song, proves that they were celebrated for their skill in performing on that instrument. The *kinnor* appears to have been used at feasts; see Isa. v. 12. It appears also that it was played by females, Isa. xxiii. 16; that it was common in Tyre, Ezek. xxvi. 13; that its notes were cheerful, Job xxi. 12; and that they *might* also be mournful, Job xxx. 31; Isa. xvi. 11.

A powerful reason in favour of the lyre being the

kinnor, and the national and favourite instrument of the Hebrews, may be found in its extreme antiquity. The lyre, in its varied modifications of form, seems indeed to have been the most common stringed instrument in all ancient nations. We do not, as intimated before, know what varieties were used by the Hebrews; as, however, it is more than probable that they were not themselves the inventors of the instrument, they might be supplied from the same sources which supplied Greece and Rome. These sources were, the Chaldeans, from among whom their fathers came; the Egyptians, among whom they lived four hundred years; and the Arabians, Syrians, and Phenicians, by whom they were surrounded. Among the ancients, lyres of three and seven strings were the most famous, and we may safely conjecture that the Hebrews were acquainted with these.

In the ages of antiquity, lyres were either played on with the fingers, or they were struck with an instrument called a *plectrum*, which instrument was generally a piece of ivory, polished wood, or metal, in the form of a quill. According to Hawkins, the lower part of a goat's foot was sometimes employed. The *plectrum* was only used with the larger variety of the lyre. When employed, it was held in the right hand, and while the performer struck the strings with it, the fingers of the left hand touched them likewise. When the fingers only were used, those of both hands were generally employed. Some ancient lyrists, however,

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were celebrated for their performance with one hand, and thus. We are told by Josephus, that the temple were played with the pipes, which convey the idea that they were played with the fingers.

ORGAN.

The *ougab*, which our translators certainly not the modern instrument. Hence it is conjectured to have consisted of one or two, and, in the lapse



pipes of reeds, of unequal length together, being nearly identical among the Greeks, or that similar "mouth organ," played at the time of the ancient musicians. We see no reason why this should be disputed; for the organ has not been invented more than a few centuries, while the *ougab* is said, by the

existed before the deluge. It was one of the two instruments which Jubal invented; see Gen. iv. 21.

Classical writers of antiquity ascribe the invention of the "mouth organ" to Pan, the great sylvan god, and accordingly he was usually represented by the statuary, or painter, with this instrument in his hands. They say that he formed it of reeds growing on the margin of the river, and that he caused it to produce all kinds of agreeable sounds, while his goats browsed upon the pastures, or played around him. This indicates that the instrument was considered truly pastoral, and it is mentioned as such by the writer of the book of Job. Speaking of the prosperity of the wicked, he says, "They send forth their little ones like a flock, and their children dance. They take the timbrel and harp, and rejoice at the sound of the organ," Job xxi. 11, 12.

A high opinion seems to have been entertained by the ancients concerning this instrument; for another of their fables makes the inventor of it offer to place it in competition with the lyre of Apollo, and the challenge being accepted, Midas, the umpire, is represented as deciding in favour of the pipe of Pan.

The principle of the instrument is one of the most simple kind, and this has led to its almost universal adoption. Dr. Burney says of it:—"A syrinx, or *fistula Panis*, made of reeds tied together, exactly resembling that of the ancients, has been found to be in common use in the island of New Amsterdam, in the

South Seas, as flutes and drums have been in Otaheite and New Zealand; which indisputably proves them to be instruments natural to every people in a state of barbarism. They were first used by the Egyptians and Greeks, during the infancy of the musical art among them; and they seem to have been invented and practised at all times by nations remote from each other, and between whom it is hardly possible that there could have been even the least intercourse or communication."

From the fact that the mouth organ, or syrinx of the ancients, was generally diffused among them, we may infer that the Hebrews were acquainted with it; and this circumstance strengthens the supposition, that the name *ougab* refers to instruments of this description. They are represented on ancient monuments as possessing from seven to eleven tubes. From *Psa.* cl. 4, we learn that the *ougab* was employed by the Hebrews in Divine worship.

SACKBUT.

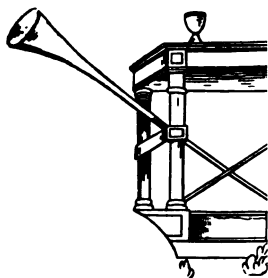
What instrument is intended by the sackbut is by no means certain. The original word is *sabea*, whence the Greek *sambuche*; we must therefore look for it in the *sambuca* of the ancients, which Musonius describes as rendering a sharp sound. Porphyry and Suidas say that it was a triangular instrument, furnished with cords of unequal length and thickness; a description which suggests that it was of the harp

kind, bearing a resemblance to the triangular lyre, which is referred to in our version under the term "psaltery." Such Athenæus supposed it to be; but Isidore maintains that it was a kind of flute or haut-boy. The sackbut is mentioned in Scripture, as being used in the king of Babylon's concert; see Dan. iii. 10.

TABRET AND TIMBREL.

The Hebrew word *toph*, which is rendered either "tabret" or "timbrel" in our translation, appears to denote all instruments of the drum kind, and to have been much used in civil and religious rejoicings. It is represented in Scripture as being beaten by women. Miriam, the sister of Moses, after the passage of the Red Sea, took a timbrel, and began to play and dance with the Jewish females, Exod. xv. 20. We read also, that when Jephthah returned to his home, after his victory over the Ammonites, "his daughter came out to meet him with timbrels and with dances," Judg. xi. 34. Our own instrument called the tambourine so nearly resembles the oriental timbrel, that a description is not needed. It will be sufficient to say, that it is at the present day much used in the East; and that, as various passages of Scripture indicate it did anciently, it invariably accompanies a dance. From Psal. cl. 4, we find that the psalmist advocated the sacred dance: "Praise him with the timbrel and dance."

MUSICAL INSTR



TRUMPE

Trumpets are spoken of in 1 with the tabernacles and templ last temple are represented an building, on the triumphal arch cannot be mistaken as to their represented as long, straight ins always has been, and still co Such appears to have been in and Rome. Josephus says c they were a little less than a and were composed of a n: thicker than a flute, and ending The invention of them he ascri

The trumpets of the Hebrews, in the earlier part of their history, were not used as musical instruments; they appear rather to have served the same purpose, in a civil and religious sense, as bells among Christians, and the voice among the Mohammedans. In after ages, however, it is certain that they were used in the musical choirs of David, see Psa. xcvi. 6, while they were still employed in their former service.

According to Lightfoot, the trumpets were sounded exclusively by the priests, who stood opposite to the Levites, on the west side of the altar, both parties looking towards it. The trumpets did not join in the concert, but were sounded during regulated pauses in the vocal and instrumental music. They were first blown with a long, plain blast, then a blast with breakings and quaverings, to which another long, plain blast succeeded. The priests, it would seem, never blew but three blasts, on which our author observes, in his "Temple Service," "The Jews do express these three several soundings that they made at one blowing by the words, 'An alarm in the midst, and a plain note before and after it:' which our Christian writers do most commonly express by *taratantara*; though that word seems to put the quavering sound before and after, and the plain in the midst, contrary to the Jewish description of it." This *taratantara* was sounded in the morning, when the gates were opened, and served to call the Levites and others to their duties, and the people to worship. The trumpets were sounded again at the time of sacrifice, and several times in the course

of the musical service. They were never sounded less than seven, nor more than sixteen times in one day; and the number of trumpets sounded were not to be less than two, nor more than a hundred and twenty. In the first instance, indeed, the Hebrews appear to have possessed only two trumpets; but the number seems to have been enlarged as the priests increased, for in Solomon's day we read of a hundred and twenty priests sounding with trumpets, 2 Chron. v. 12. These were made of silver, Numb. x. 2; but when the Hebrew armies encompassed the walls of Jericho, the sacred historian informs us, that the priests blew "trumpets of rams' horns," Josh. vi. 4.

The trumpet appears anciently to have been used to give the alarm in time of war. Hence, whatever tends to alarm men, in the figurative language of Scripture, is called a trumpet. Thus, the alarming declarations of God's prophets and ministers, warning their hearers of the judgments of God, and to flee from the wrath to come, is spoken of under that figure; see Isa. lviii. 1; Ezek. xxxiii. 3, 6; Hos. viii. 1.

It was a custom among the ancients, also, to summon assemblies by the sound of the trumpet. In like manner, the majestic and awful means whereby the Almighty will raise the dead from their resting place, the grave, and call mankind to his dread tribunal at the last day, is represented under the figure of a sounding trumpet. "Behold, I show you a mystery," said the apostle Paul: "We shall not all sleep,

but we shall all be changed, in a moment, in the twinkling of an eye, at the last trump: for the trumpet shall sound, and the dead shall be raised incorruptible, and we shall be changed," 1 Cor. xv. 51, 52. On this passage, a learned commentator has observed:—"At the giving of the law from Mount Sinai, a great noise was heard, like the sounding of a trumpet, exceeding loud, which sounded long, and waxed louder and louder, Exod. xx. 18. In like manner, at Christ's descent from heaven, a great noise (called, 1 Thess. iv. 16, *the trumpet of God*,) will be made by the attendant angels, as the signal for the righteous to come forth: and this noise being made at Christ's command, he himself calls *his voice*, John v. 25. After the righteous are raised, the trumpet shall sound a second time, on which account it is here called the *last trumpet*: and while it sounds, the righteous who are alive on the earth shall be changed."

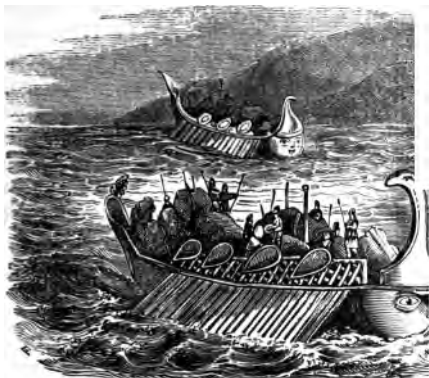
THE VIOL.

The viol was an instrument played with the fingers, like the modern guitar. It was anciently used on festive occasions; hence Isaiah, denouncing God's wrath against Babylon, declares, "Thy pomp is brought down to the grave, and the noise of thy viols: the worm is spread under thee, and the worms cover thee," Isa. xiv. 11. And the prophet Amos, similarly proclaiming the punishment God was about to inflict upon the kingdom of Israel, connects the viol *with* vocal music; "Take thou away from me the

NAVIGATION.

noise of thy songs ; for I will not hear the
thy viols," Amos v. 23.

NAVIGATION.



Ancient Rowing Gallies.

BOATS.

IN 2 Sam. xix. 18, we read of a ferry boat
ginal from whence this is translated, howe
derstood, by the Syriac and Septuagint, to
men mentioned in the preceding verse. As
Boothroyd renders the verse thus : " And

over Jordan before the king, and *performed the service* of bringing over the king's household : " that is, the men carried over on their backs the women and children who could not safely ford the river. It was thus understood by the rabbins ; while others think that there was a bridge of boats used on the occasion. But, notwithstanding, there are many interpreters who conclude that a boat of some kind or other was employed for the purpose intimated in the text ; and that the Hebrews were *acquainted* with boats is certain, for they are sometimes mentioned by the prophets.

The art of boat-building was known at a very early age, and although the Arabs look upon it as a " young ship," it may more properly be termed the parent of a ship ; for the knowledge of the construction of such must necessarily have preceded that of building ships. The date of the origin of the boat is unknown, and by what people it was invented is by no means certain. It was evidently at first a canoe, that is, the trunk of a large tree hollowed by fire, such as are still in use among the South Sea Islanders. This may, as it has been conjectured, have been discovered at first by accident. Sanchoniathon says, indeed, that such a discovery was made on the Phenician coast. His account states, that " in the fifth generation from the first man and woman, an impetuous wind having kindled a forest contiguous to Tyre, Usous took a tree, cut off its branches, and having launched it into the sea, made use of it as a boat." He probably means that the wind diffused the flames : his statement as to the boat

is interesting, inasmuch as, from the locality, it is illustrative of the sacred text. More perfect modes of excavating trees were discovered as tools of sufficient hardness were invented, till, at length, the happy plan was devised, of constructing vessels by small portions of wood, instead of the wasteful method of appropriating whole trees for the purpose. The earliest indications of such a material improvement is to be found among the Egyptians, whose boats have generally that long narrow form, which betokens their derivation from a tree. Some of them, indeed, appear so much like trees excavated, that, had not Herodotus informed us they were made of pieces of wood two cubits long, joined together "in brick fashion," and afterwards planked over, and the chinks stopped by hyblus, they might be taken for such rude vessels.

Such was, doubtless, the origin of boats in countries where wood (the buoyant nature of which would soon become apparent) was abundant. Where such was not to be obtained, however, some other method must have been adopted. We instance Babylon. This country afforded no wood, adapted either for rafts, canoes, or other vessels; and yet we may suppose that the Hebrew captives, who are described as sitting on the margin of its waters, the Tigris and Euphrates, were transported over these celebrated streams in some sort of vessel. The fact is, Providence is so kind in imparting knowledge to man, that where one convenience of life is lacking, another is substituted.

"It would seem," says an acute writer, "as if the floating of a bowl in the water, and the accidental fall of a skin bottle into the river, suggested the first idea of the water-conveyances there in use." This is very probable, for it is on a skin that the Arab, at the present day, transports himself across rivers : he rests his whole weight upon it, while he propels himself along with his feet. In the course of time, these skins were made to serve as a raft ; and in like manner they are now used in the East. Several air-inflated sheepskins are joined together, over which is laid a platform of trunks of the wild poplar, which forms a raft so exceedingly buoyant, that people from towns, high on the river, transport goods to places lower down. It is thus, indeed, that they travel from Mosul to Bagdad, where the raft is taken to pieces, the wood sold, and the skins returned by land on the backs of animals, again to serve the purpose of a raft.

Such vessels are spoken of, in connexion with Babylon, by Herodotus ; and that ancient author mentions another vessel, which seems to have been suggested by a floating bowl or basket. These vessels were, in point of fact, wicker baskets, rendered impervious to the water by an external coating of bitumen ; or, as Herodotus informs us, by an external covering of skin. These were chiefly used, as European wherries, for local purposes. They do not appear to have been confined to the rivers of Mesopotamia, for they answer *to the ark* of bulrushes, "*daubed with slime and with pitch,*" in which Moses was placed by his sor-

rowing mother, *Exod. ii. 3*: see also *Isa. xviii. 2*, which verse speaks of "vessels of bulrushes." As covered with skins, their use was still more common; and we have every reason to conclude that such boats were used by our forefathers. Thus *Lucan* sings,

The bending willows into barks they twine,
Then line the work with skins of slaughtered kine;
Such are the floats Venetian fishers know,
Where in dull marshes stands the settling Po:
On such to neighbouring Gaul, allured by gain,
The bolder Britons cross the swelling main.
Like these, when fruitful Egypt lies afloat,
The Memphian artist builds his reedy boat.—*Rowe*.



An ancient British fisherman in his canoe, or coracle.

Similar boats to these continue to be used on the rivers of Wales, under the name of "coracle." These

differ very little from the "reedy boat" of the ancients, except in being smaller and lighter, and oval instead of round. They are from five to six feet long, by four in breadth; and the frame is of split rods, plaited like basket work, and covered on the outside with a raw hide, or with strong coarse flannel, rendered water tight by a thick coating of pitch and tar. Only one individual can occupy the "coracle," and he takes his seat on a narrow board which runs across the middle; whence he directs the course of his vessel at pleasure. The boat is so light, not weighing more than forty or fifty pounds, that, by means of a strap attached to the seat, and passed round the body of the owner, can be carried to and from the river; a fact which has given rise to the comparison of a tortoise walking on its hind legs, and which may have led to the statement made by Pliny, Diodorus, and Strabo, that among the ancients, large tortoise shells were employed as boats.

SHIPS.

Ancient ships were of three kinds, namely, ships of war, of passage, and of merchandize. As they are usually represented, they seem to have been adapted for rowing only, or for both rowing and sailing: see Ezek. xxvii. 26; Jonah i. 13; which indicates that the progress of invention was first rowing, then sails to assist rowing, and ultimately sailing only. The Phœnician ships, as we learn from Ezek. xxvii. 6, 2 *were worked by oars and sails.* Homer mentions

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that the mast remained for a long time moveable, and was set up only as wanted. To this fact the prophet Isaiah alludes, ch. xxxiii. 23; and it is exemplified in the bas-relief of the building the ship Argo, which is in the Townley collection of marbles.

The Hebrews, it would appear from Genesis and Judges v. 17, possessed ships at a very early period. We learn from Scripture, also, that the Egyptians and various other nations possessed ships; and from profane history we gather, that the ancient Greeks, the Venetians, Genoese, and other nations, were famous for shipping.

In Acts xxvii. we read of a ship of Alexandria



which the apostle Paul was shipwrecked. Alexandria was a celebrated city in Lower Egypt, and the Alexandrians were famous in ancient days for their navigation. Those, therefore, who think that the modern

of the Nile nearly resemble that in which the apostle Paul was shipwrecked, are certainly favoured by the locality. To the many allusions made to navigation, however, which this interesting chapter contains, a Chinese ship of war seems to approach nearer than any other offered.

Of the capabilities of ancient vessels, with reference to sailing, Major Rennel has observed:—"They were ill adapted to distant voyages, which, indeed, they seldom undertook; but did very well in situations where they could land and command provisions almost at pleasure. But, on the other hand, they were better adapted to those coasting voyages, which constituted almost the whole of their navigations. The flatness of their bottoms required much less water than modern vessels of the like tonnage; whence arose an incredible advantage over ours, in finding shelter more frequently, and indeed almost every where, except on a steep or rocky shore; since, in default of shelter afloat, they drew their *large ships* up on the beach, as our fishermen do their large boats. And we may certainly conclude, that vessels of a construction and size the best adapted to the service of discovery and long voyages, were chosen on occasions like the present."

The occasion here referred to, was the circumnavigation of Africa by the Phenicians, under the direction of Pharaoh Necho: but the observations are applicable to all distant voyages mentioned in the Bible; as, for instance, the voyage to Tarshish, recorded 2 Chron. xx. 36.

Every ship, as at present in the East, had a boat; but, as it is now the custom there, it was not taken up and secured on deck, as in European ships, but left to float on the water, attached to the stern by a rope. Hence arose the difficulty of securing the boat, which was tossed about by the tempest, as mentioned, Acts xxvii. 16.

Anchors, also, were anciently used; for, connected with the same ship, we read that the mariners "cast four anchors out of the stern," ver. 29. These anchors were similar to our own, except that they wanted the transverse beam of wood. Originally, however, large stones, baskets of stones, bags of sand, and blocks of wood filled with lead, served for the purpose of anchors. These were superseded by those of iron, the invention of which, with two flukes, or teeth, is ascribed by Pliny to Eupalamus, and by Strabo to Anarchasis. Ancient ships, when large, carried several anchors, one of which was larger than the rest, and was called, "The sacred anchor," because it was used when all others were lost, or in the last extremity of peril.

In the figurative language of Scripture, the church of Christ is likened to a ship tossed on the billows of a stormy ocean, to denote her troubled and unsettled condition in the world; see Isa. liv. 11. And it may be mentioned, that, in accordance with this scriptural view of her state, the primitive Christians erected their places of worship in the form of a ship. Thus Cave, in his "Primitive Christianity," says, "For

the form and fashion of their churches, it was for the most part oblong ; to keep (say some) the better correspondence with the fashion of a ship, (the common notion and metaphor by which the church was wont to be represented,) and to put us in mind that we are tossed up and down in this world, as upon a stormy and tempestuous sea, and that out of the church there is no safe passage to heaven, the country we all hope to arrive at."

R E G A L I A .

BRACELETS.

WE have spoken of bracelets as a common ornament, under the article, "*Female dress*," where we have described those in general use. In 2 Sam. i. 10, we read, however, of the Amalekite who slew Saul, that he "took the crown that was upon his head, and the bracelet that was on his arm," and brought them to David: which would indicate that they were a part of the regalia of ancient oriental kings. This view of the passage is taken by Mr. Harmer; and, in proof that the bracelet was used as a badge of power in the East, he cites a passage from D'Herbelot, stating that when the khalif Cayem Bemrillah granted the investiture to an eastern prince of certain dominions, which had been possessed by his predecessors, it was performed by the khalif sending

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him, not only the necessary chain, and *bracelets*. This and modern usage in Persi to be worn only by the king



Bracelets are of two kind perly so called, and armles latter class which was worn for such it is that disting These have been described above the elbow." Those state dress are very splendid cial stone in each of the

That in the left arm, called the *deriâ-e-noor*, or "sea of light," is said to be the finest diamond in the world, weighing a hundred and eighty-six carats : that in the right armlet is called the *tâj-e-mah*, or "crown of the moon," and is also a very fine stone, weighing a hundred and forty-six carats.

CROWN.

The most ancient crowns were simply wreaths of flowers or leaves, worn as a chaplet round the head. These appear to have been used by all nations, even in the early stages of civilization, for the purpose of distinguishing the most worthy of the community from his fellow countrymen. With such the head of the priest, the conqueror, or the bride at her nuptials, were decorated, to which latter fact there is an allusion, Song of Sol. iii. 11. The principal materials employed for this purpose were the leaves of ivy and of laurel. On the occasion of the celebration of the festival of some heathen deity, such flowers as were more peculiarly dedicated to its service were worn; thus, grapes and vine leaves were used in honour of Bacchus, the heathen god of wine.

By degrees, imitations in metal were substituted for natural wreaths; and thus, at length, the tiara, the coronet, and the crown, were invented, which latter denotes regal dignity. Some ancient crowns appear to have been of great weight, for when David spoiled Rabbah, it is said, he "took the crown of their king from off his head, and found it to weigh a

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alent of gold," 1 Chron. xx. 2. Since, however, a human being could sustain so great a weight upon his head, (a talent being a hundred and twenty pounds,) this statement has given rise to much discussion. Some imagine that the crown was of the value of a talent of gold, (six thousand pounds,) others, that it was worn, not by the king, but by the Ammonitish idol Milcom, or Molech; while others suppose that the text does not signify it was placed *upon*, but suspended *over* the head of the monarch. This latter supposition is very probable, for Josephus mentions several enormous crowns of this kind which were used by the Ptolemais in Egypt. There was also a custom in Persia. Sir W. Ouseley, in his "Travels," says:—"We do not find on their coins any two Sassanian kings wearing crowns of the same shape; each probably distinguished himself by wearing one of a particular fashion, whilst the state crown of Persia, which descended through many generations, from its unwieldy form and excessive weight, was worn only on solemn occasions; and was then suspended over the royal throne by chains of gold." Juvenal speaks of the crown of a Roman prætor, as being sustained over his head by a chain on state occasions.

The form of the crowns mentioned in Scripture we have no means of ascertaining generally: that which is mentioned as worn by Saul, 2 Sam. i. 10, is supposed to have been a crowned helmet, since it was worn in battle; but what kind it was cannot be determined.

In the figurative language of holy writ, that which adds honour and glory to any one is denominated a crown. Thus, of Judah, it is said, "In that day shall the Lord of hosts be for a crown of glory, and for a diadem of beauty, unto the residue of his people," Isa. xxviii. 5. That is, when the Israelites returned from the Babylonish captivity, God would more clearly reveal himself to his people, and bestow upon them those spiritual blessings reserved for the happy days of the Messiah's reign.

Of the church it is said, that she is a crown of glory to God. Thus, the same prophet, in his fervent desire to confirm her faith in the promises of God, says, "Thou shalt also be a crown of glory in the hand of the Lord, and a royal diadem in the hand of thy God," Isa. lxii. 3. So also the prophet Zechariah: "And the Lord their God shall save them in that day as the flock of his people: for they shall be as the stones of a crown, lifted up as an ensign upon his land," Zech. ix. 16.

The "many crowns" which our Saviour is said to wear, Rev. xix. 12, denotes, according to Bishop Newton, in his "Dissertation on the Prophecies," his numerous conquests and kingdoms, which were at the period referred to become his own, as stated Rev. xi. 15: while the crown of "twelve stars" adorning the church, which is represented, Rev. xii. 1, under the figure of a woman, is considered by the same writer to be an emblem of her being under the *light* and guidance of the twelve apostles.

By the apostle Paul, believers are said to be a crown to the ministers of the gospel. Writing to the Philippians, he says, "Therefore, my brethren dearly beloved and longed for, my joy and crown, so stand fast in the Lord, my dearly beloved," Phil. iv. 1: see also 1 Thess. ii. 19. The crown which believers themselves are said to wear in heaven, signifies that truly royal and honourable state of glory, life, and holiness, to which they are inducted by the Redeemer: see Rev. iii. 11; ii. 10; 1 Pet. v. 4; 2 Tim. iv. 8. And when they are said to cast their crowns before the throne of God, Rev. iv. 10, it is inferred that they ascribe their whole existence, holiness, and happiness to Christ Jesus, and to God through him.


Solomon tells us, in the book of Proverbs, that "a virtuous woman is a crown to her husband," Prov. xii. 4; that good children are a crown to their parents, xvii. 6; that an hoary head, or grey hairs, are a crown, and an honourable badge of wisdom, xvi. 31; xx. 29; and that riches are a crown to the wise, xiv. 24: all which metaphors are very apposite, and illustrative of the purpose for which the crown is worn, namely, to denote honour and dignity.

SCEPTRES.

A sceptre is the ensign of royalty carried in the hand. In the earliest ages, these appear to have been simply a rod. Thus we read, in the Pentateuch, that Moses and Aaron, and all the chiefs of the tribes, bore rods; which were doubtless ensigns of their rank,

Numb. xvii. 2. And of the Redeemer, it is said, with reference to his foes, "Thou shalt break them with a rod" (or sceptre) "of iron," Psa. ii. 9. Such appears to have been the sort of sceptre used in the time of Ezekiel; for we read in the parable of the wasted vine, under which the prophet represented Jerusalem, of "strong rods for the sceptres of them that bare rule," Ezek. xix. 11. This has led to the supposition, that the pastoral rod of the shepherd suggested the first idea of a rod as a symbol of authority and rule. And this is very probable; for it is well known, that the early condition of superior power, was compared to, and illustrated by, that which a shepherd exercised over his flock: whence kings and chiefs were wont to, be called, both among the Hebrews and the heathen, "shepherds" of their people.

In after ages, these sceptres appear to have become walking staves of a distinctive fashion. Such are some which Egyptian sculpture represent; the distinction being chiefly in the form given to the head of the rod. Similar sceptres appear, also, to have been used in Persia; for the Persepolitan sculptures display one in the hands of the king, as a tall and straight staff, surmounted by a round head, and it is used by the monarch as a walking staff. This, we are informed in the book of Esther, was of gold, which is confirmed by Xenophon; probably, however, it was only studded with gold, or crowned with a golden head. Rods were used as sceptres by the monarchs leagued against *Troy*. Thus Homer sings of the rod of Achilles, in



rains remarkably illustrative of an event recorded,
umb. xvii. 8 :

But hearken. I shall swear a solemn oath
By this sceptre, which shall never bud,
Nor boughs bring forth, as once ; which having left
Its stock on the high mountains, at what time
The woodman's axe lopt off its foliage green,
And stript its bark, shall never grow again ;—
By this I swear, etc. COWPER.

he same ancient author tells us, elsewhere, that these
were adorned with studs and rings of gold.

The sceptre, among the Hebrews, appears to have
varied in form at different times. That which Saul
used, as mentioned 1 Sam. xxii. 6, was probably a
war sceptre, distinguished from common spears by its size
and ornaments. Some, however, conjecture this may
have been a war sceptre, while the rod was the sceptre
of peace. A distinction of this kind seems to have
been made in Egypt, for their war sceptre was a mas-
sive mace, somewhat resembling the common sceptre :
and that the spear was anciently used as a sceptre we
learn from Justin, as cited by Bishop Patrick. Speak-
ing of the early times of the Romans, he says, " In
those days, kings hitherto had spears as signs of royal
authority, which the Greeks call sceptres ; for, in the
beginning of things, the ancients worshipped spears
as immortal gods ; in memory of which religion,
ears are still added to the images of the gods."

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TABERNACLE.

DURING the period of their bondage, the Hebrews, it has been supposed, were employed, not only in the making of bricks, but in many mechanical arts. This supposition has arisen from the fact, that they were found, soon after their deliverance from that bondage, constructing a moveable temple, or tabernacle, and displaying in its construction remarkable skill in useful and ornamental manufactures. This knowledge,

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however, was confined to a few, from a far higher source than Egypt, from the sacred historian, who has and the families of the principal tribes, but attributed their superior excellence in workmanship to the influence of the sun, from whom cometh "every good gift and every perfect endowment." His testimony runs thus: "And Bezaleel the son of Uri, the son of Hur, of the tribe of Judah; and he hath filled him with the spirit of God, in wisdom, in understanding, in knowledge, and in all manner of workmanlike cunning, to work in gold, and in silver, and in brass, and in the cutting of stone in carving of wood, to make any work. And he hath put in his heart, both he, and Aholiab, the son of Ahimelech, of the tribe of Dan. Them hath he filled with the spirit of God, of heart, to work all manner of work, of the cunning workman, and of the weaver, even of them that spin in blue, and in purple, in scarlet, and of those that devise cunning works." 30—35.

The particulars concerning the tabernacle, as recorded, Exod. xxvi., a connected account of which has been thus happily given by the learned as a commentary thereon: "The tabernacle was an oblong square figure, fifty-five feet in length and eighteen feet in breadth and

extended from east to west, the entrance being at the east end. The two sides and the west end consisted of a framework of boards, of which there were twenty to each side, and eight at the west end. The manner in which these boards were joined to each other, so as to form a wall which might easily be taken down and set up again, may be illustrated in some degree by a reference to the window shutters of an extensive shop; but the boards of the tabernacle did not slide in grooves, but each was furnished at the bottom with two tenons, which were received into sockets in the bases of solid silver; and to give the whole greater security, the boards were furnished each with five rings or staples of gold, by means of which they were successively run up to their proper places on horizontal poles or bars, which served as the ribs of the fabric, binding its parts together. The boards as well as the bars were of shittim wood, overlaid with thin plates of gold. The east end, being the entrance, had no boards, but was furnished with five pillars of shittim wood, overlaid with gold, and each standing on a socket of brass. Four similar pillars within the tabernacle, towards the west or further end, supported a rich hanging, which divided the interior into two apartments, of which the outer was called 'the holy place,' and the innermost and smallest was 'the most holy place,' or the 'holy of holies,' in which the presence of the Lord was more immediately manifested. The separating hanging was called, by way of eminence, 'the veil;' and hence the expression, 'within'

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INTERIOR OF TABERNACLE, THE VAIL BETWEEN THE HOLY PLACES REMOVED.



or 'without the vail,' is sometimes used to distinguish the 'most holy' from the 'holy place.' The people were never admitted into the interior of the tabernacle. None but the priests might go even into the outer chamber, or holy place; and into the inner chamber, the high priest alone was allowed to enter, and that only once in the year, on the great day of atonement. To this, however, there was a necessary exception, when the tabernacle was to be taken down or set up. The outer chamber was only entered in the morning, to offer incense on the altar which stood there, and to extinguish the lamps, and again in the evening to light them. On the sabbath, also, the old shewbread was taken away, and replaced with new. These were all the services for which the attendance of the priests was necessary within the tabernacle, all the sacrifices being made in the open space in front of the tabernacle, where stood the brazen altar for burnt offerings. It will be useful to observe, that the most holy place contained only the ark with its contents; that the outer apartment contained the altar of incense, the table of shewbread, and the great golden candlestick; while the open area, in front of the tabernacle, contained the brazen laver for the ablutions of the priests, and the brazen altar for burnt offerings.

"This description will give an idea of the general arrangement and substantial structure of the tabernacle; and we may proceed to notice the various curtains which were thrown over, and formed the outer coverings of the tent. The first or inner covering

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was of fine linen, splendidly embroidered with of cherubim and fancy work in scarlet, purple and light blue. It is described in the same terms as the 'holy of holies,' and was doubtless of the same texture and appearance with the vail, which according to Josephus, was embroidered with all kinds of flowers, and interwoven with various ornamental figures, excepting the forms of animals. Over the inner covering was another made of goats' hair, which was spun by the women of the camp. Cloth made of the Bedouin Arabs to this day, and it still continues to be spun and woven at home by the women. Over this covering there was another of ram's skins, dyed red; and over that the fourth and outermost covering of *tahash* skins. These curtains, after covering or rather forming, the roof, hung down by the east and west end of the tabernacle, those that were on the side being calculated to protect the more costly covering within, while the whole combined to render the tabernacle impervious to the rain, and safe from the effects of the weather. This magnificent tent stood in an oblong court or enclosure, particularly described in Gen. xxvii. 9—19."

The court was of an oblong figure, of a hundred cubits (about fifty-eight yards) in length, by half that breadth; and the height of the enclosing fence or curtain was five cubits, or nearly three yards, which was the height of the tabernacle. The enclosure was covered by a plain hanging of fine twined linen yarn,

worked in an open or network texture, so that those standing without might distinctly see the interior. The door curtain was a texture of "fine twined linen," embroidered with blue, purple, and scarlet. This was furnished with cords, by which it might be drawn up or aside when the priests had occasion to enter.

The curtains of this enclosure were hung upon sixty pillars of brass, standing on the bases of the same metal, having capitals and fillets of silver. The hooks to which the curtains were attached were of solid silver. The entrance of the court was at the east end, opposite that to the tabernacle, and between them stood the altar of burnt offering, which, however, was nearer the door of the tabernacle than to that of the court. The rabbins say that the brazen laver was nearer to the door of the tabernacle than was the ark, but this is not certain. With reference to the position of the tabernacle nothing is stated in Scripture, but it is probable that it was placed towards the farther or western extremity, so as to allow greater space for the services of religion, which were to be performed, according to the Divine direction, in front of the tabernacle.

The wood of which the ark was composed possessed two essential requisites, lightness and durability. Probably, it was the same as that of which the mummy cases are composed, which is a species of timber that has been known to continue undecayed for nearly thirty centuries, and is the lightest with

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which we are acquainted. The duty of it devolved upon the tribe of Levi, which is seen in the annexed passage: "But thou shalt appoint the Levites over the tabernacle of testimony, and over all the vessels thereof, and over all that belong to it: they shall bear the tabernacle, and all the vessels thereof; and they shall minister unto it, and shall encamp round about the tabernacle. And when the tabernacle setteth forward, the Levites shall take it down: and when the tabernacle is pitched, the Levites shall set it up: and the Levite that cometh nigh shall be put to death," Lev. 24, 50, 51.

Some have supposed that the tabernacle, with all its furniture and appurtenances, was of Egyptian origin. This, however, appears to be erroneous, for the apostle Paul, Heb. ix., x., represents these things as being in their original typical, designed to shadow forth good things to come. And he expressly declares, moreover, that the tabernacle was made after the pattern which he saw in the mount. It would seem, indeed, that the tabernacle had been designedly fashioned to withdraw the people from all association with the idolatrous worship of Egypt; for it was a temple, designed for a wandering race, and Egyptian religion prohibited every thing like the courage and habit of wandering.

The principle which the tabernacle was designed to exemplify has been thus summed up, by

before quoted, from the writings of the learned Cudworth, whose statements on this interesting subject are founded upon those of the best Jewish interpreters: "When God had brought the Israelites forth from Egypt, he determined to manifest himself to them in a peculiar manner, and, as the head of their government, their king and general, to dwell as it were among them, by an external and visible manifestation of his presence; and from this resulted regulations in some degree analogous to those which the presence of a temporal king would have rendered necessary. Therefore, while they sojourned in tents, he would have a tent or tabernacle built, in which, as in his palace, he also might sojourn with them. But when the Hebrews obtained the occupation of the land promised to their fathers, their Almighty Governor would also have a fixed dwelling, and the moveable tabernacle was exchanged for a standing temple. The tabernacle or temple, being thus as a house or palace in which the Lord's presence might visibly dwell, it was necessary, in order to complete the idea of a house, that there should belong to it all things suitable for a habitation. Hence there was, in the holy place, a table and candlestick, because these belonged to the furniture of an apartment. And, on the same principle, the table was to have its dishes, spoons, and bowls, and was also to be furnished with bread. Hence, also, the lamps were to be kept continually burning, and a continued fire was to be maintained upon the altar. The same general idea also



appears in the meat and drink offerings, which were partly consumed by fire, and partly eaten by the priests; and, because meat is unsavoury without salt, it was directed that there should be salt in every oblation and sacrifice. Thus the principle of a residing presence was followed out even in minute details; and in how literal a sense it was understood and applied is demonstrated by the fact, that the altar, if not also the table of shewbread, is called 'the table of the Lord,' and the offering, 'God's bread, or meat.' This statement will also serve to show the difference between the tabernacle or temple, and the synagogues, which abounded among the Jews in the later periods of their history. The latter were merely places of resort for prayer and instruction, whereas the former was the palace in which the Lord's presence dwelt, and to which, therefore, all worship tended, wherever made. The 'mercy seat,' whether in the tabernacle or temple, was his throne, and therefore all who served God according to the Levitical law made it the centre of their worship."

The tabernacle, after having been carried about in the wilderness during the period in which the Hebrews wandered there, was first (after they had taken possession of Palestine) fixed at Shiloh. After this, just before the death of Joshua, it appears to have been brought to Shechem: see Josh. xviii. and xxiv. 25. At this place it remained till after the death of Eli, when it was fixed for awhile at Nob, and from thence it was carried to Gibeon. At length,

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when Solomon erected, his famous and other principal appurtenances tabernacle, were removed thither, rished: see 1 Sam. xxi. ; 2 Chron. i



TEMPLE, SOLOMON

Many elaborate treatises have been written on the magnificent structure, but no satisfactory plan has been obtained therefrom. This may be due to the fact that reference to classical ideas is not applicable to the scanty knowledge we possess of modern oriental architecture. Hence modern commentators and illustrators have generally shrunk from the subject; and many conjectural plans, which have

as illustrative of this far-famed building, must be looked upon as inconclusive. The only safe ground we have to go upon is Scripture, from whence our account shall be derived, and, for the most part, in the sacred historian's own language.

We learn, from the history of David, that when he was raised to the throne of Israel, he piously resolved to erect a temple to the honour of Jehovah. Thus, in one of his beautiful Psalms, he says :—" Lord, remember David, and all his afflictions : how he swore unto the Lord, and vowed unto the mighty God of Jacob ; Surely I will not come into the tabernacle of my house, nor go up into my bed ; I will not give sleep to mine eyes, or slumber to mine eyelids, until I find out a place for the Lord, an habitation for the mighty God of Jacob," *Psa. cxxxii. 1—5.* Because, however, David was a man of war, God, by his prophet Nathan, intimated to him, that while he approved of his design, he nevertheless should not be permitted to build him an house ; but, at the same time, he gave him a promise, that his son and successor should fulfil his pious intention : see *1 Chron. xvii.*

The good monarch acquiesced in the Divine will, and, to enable his son to perform so glorious a work, he himself commenced preparations ; and we find him, in his last moments, instructing Solomon in God's promises, and in his duty in building the temple, at the conclusion of which he states what material he had prepared for the undertaking. " Now, behold, *in my trouble* I have prepared for the house of the

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Lord an hundred thousand talents of gold and thousand talents of silver; and of without weight; for it is in abundance and stone have I prepared; and thou thereto. Moreover there are workmen abundance, hewers and workers of stone and all manner of cunning men for every work. Of the gold, the silver, and the iron, there is no number. Arise thou doing, and the Lord be with thee," 14—16.

David, moreover, gave to Solomon of the porch, and of the house of the treasures thereof, and of the upper thereof, and of the inner parlours thereof, place of the mercy seat, and the pattern he had by the spirit, of the courts of the Lord, and of all the chambers round the treasures of the house of God, and of of the dedicated things: also for the priests and the Levites, and for all the service of the house of the Lord, and for of service in the house of the Lord. He by weight for things of gold, for all instruments of service; silver also for all silver by weight, for all instruments of service: even the weight for the candlesticks and for their lamps of gold, by weight of candlesticks, and for the lamps thereof: and of candlesticks of silver by weight, both for

and also for the lamps thereof, according to the use of every candlestick. And by weight he gave gold for the tables of shewbread, for every table; and likewise silver for the tables of silver: also pure gold for the fleshhooks, and the bowls, and the cups: and for the golden basins he gave gold by weight for every basin; and likewise silver by weight for every basin of silver: and for the altar of incense refined gold by weight; and gold for the pattern of the chariot of the cherubim, that spread out their wings, and covered the ark of the covenant of the Lord. All this, said David, the Lord made me understand in writing by his hand upon me, even all the works of this pattern. And David said to Solomon his son, Be strong and of good courage, and do it: fear not, nor be dismayed: for the Lord God, even my God, will be with thee; he will not fail thee, nor forsake thee, until thou hast finished all the work for the service of the house of the Lord. And, behold, the courses of the priests and the Levites, even they shall be with thee for all the service of the house of God: and there shall be with thee for all manner of workmanship every willing skilful man, for any manner of service: also the princes and all the people will be wholly at thy commandment," 1 Chron. xxviii. 11—21.

The youthful monarch was not unmindful of his royal parent's charge. No sooner was he seated peaceably on his throne, than we find him addressing Hiram, king of Tyre, in these words: "Thou knowest how that David my father could not build an house

... on every side, until th
... them under the soles of his feet. But n
ord my God hath given me rest on every s
at there is neither adversary nor evil occ
nd, behold, I purpose to build an house un
ame of the Lord my God, as the Lord spake
David my father, saying, Thy son, whom I w
on thy throne in thy room, he shall build an





MOUNT MORIAH.

give hire for thy servants according to all that thou shalt appoint: for thou knowest that there is not among us any that can skill to hew timber like unto the Sidonians," 1 Kings v. 3—6.

In this request, Hiram, who was the friend of Solomon, complied, and the building was commenced, in the four hundred and eighteenth year after the children of Israel were come out of the land of Egypt. There were employed in the construction of this building, one hundred and eighty-three thousand men, including Hebrews and Canaanites; and though every thing was made ready ere it came to the spot, so that, in the language of Holy Writ, "there was neither hammer nor ax nor any tool of iron heard in the house, while it was in building," 1 Kings vi. 7, it was seven years before it was completed.

The site on which the temple was built was Mount Moriah, "Where the Lord appeared unto David his father, in the place that David had prepared in the threshingfloor of Ornan the Jebusite," 2 Chron. iii. 1.

The description which the sacred historian gives of the building is as follows:—"And the house which king Solomon built for the Lord, the length thereof was threescore cubits, and the breadth thereof twenty cubits, and the height thereof thirty cubits. And the porch before the temple of the house, twenty cubits was the length thereof, according to the breadth of the house; and ten cubits was the breadth thereof before the house. And for the house he made windows of narrow lights," (or windows broad within and narrow

without.) "And against the wall of the house he built chambers round about, against the walls of the house round about, both of the temple and of the oracle: and he made chambers round about: the nethermost chamber was five cubits broad, and the middle was six cubits broad, and the third was seven cubits broad: for without in the wall of the house he made narrowed rests round about, that the beams should not be fastened in the walls of the house.—The door for the middle chamber was in the right side of the house: and they went up with winding stairs into the middle chamber, and out of the middle into the third. So he built the house, and finished it; and covered the house with beams and boards of cedar. And then he built chambers against all the house, five cubits high: and they rested on the house with timber of cedar.—And he built the walls of the house within with boards of cedar, both the floor of the house, and the walls of the ceiling: and he covered them on the inside with wood, and covered the floor of the house with planks of fir. And he built twenty cubits on the sides of the house, both the floor and the walls with boards of cedar: he even built them for it within, even for the oracle, even for the most holy place. And the house, that is, the temple before it, was forty cubits long. And the cedar of the house within was carved with knops" (gourds) "and open flowers: all was cedar; there was no stone seen. And the oracle he prepared in the house within, to set there the ark of the covenant of *the Lord*. And the oracle in the forepart was twenty

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cubits in length, and twenty cubits twenty cubits in the height thereof: a with pure gold; and so covered the of cedar. So Solomon overlaid the h pure gold: and he made a partition gold before the oracle; and he overlaid. And the whole house he overlaid with gold: and when he had finished all the house: also the roof of the house was by the oracle he overlaid with gold. And before the oracle he made two cherubim of gold, ten cubits high. And five cubits was the height of the cherub, and five cubits the outstretched wing of the cherub: from the uttermost part of the wing unto the uttermost part of the wing was ten cubits. And the other cherub was like the first cherubim: and the cherubim were of one measure and of one height. And the height of the one cherub was ten cubits, and the height of the other cherub was ten cubits. And he set the cherubim before the inner house: and they stretched out the wings of the cherubim, so that the wing of the one reached to the wall, and the wing of the other reached to the other wall; and their wings touched in the midst of the house. And he overlaid the cherubim with gold. And he carved all round about the house with carved figures of lions and palm trees and open flowers, within and without. And the floor of the house he overlaid with gold within and without. And for the oracle he made doors of olive tree: the posts were a fifth part of the wall.

also were of olive tree ; and he carved upon them carvings of cherubim and palm trees and open flowers, and overlaid them with gold, and spread gold upon the cherubim, and upon the palm trees. So also made he for the door of the temple posts of olive tree, a fourth part of the wall. And the two doors were of fir tree : the two leaves of the one door were folding, and the two leaves of the other door were folding. And he carved thereon cherubim and palm trees and open flowers : and covered them with gold fitted upon the carved work. And he built the inner court with three rows of hewed stone, and a row of cedar beams," 1 Kings vi.

In the next chapter, we read of two remarkable pillars connected with the porch. Speaking of Hiram, whom Solomon had caused to be fetched from Tyre, to aid in the erection of the temple, the sacred historian says, " He was a widow's son of the tribe of Naphtali, and his father was a man of Tyre, a worker in brass : and he was filled with wisdom, and understanding, and cunning to work all works in brass. And he came to king Solomon, and wrought all his work. For he cast two pillars of brass, of eighteen cubits high apiece : and a line of twelve cubits did compass either of them about. And he made two chapiters of molten brass, to set upon the tops of the pillars : the height of the one chapter was five cubits, and the height of the other chapter was five cubits : and nets of checker work, and wreaths of chain work, *for the chapiters which were upon the top of the pillars ;*

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seven for the one chapter, and seven for the other chapter. And he made the pillars round about upon the one network, to the pillars that were upon the top, with pomegranates so did he for the other chapter. And that were upon the top of the pillars in the porch, four cubits. And the two pillars had pomegranates also about the belly which was by the network: the pomegranates were two hundred in rows on the other chapter. And he set up the porch of the temple: and he set up the pillars and called the name thereof Jachin," read, "it shall stand:") "and he set up the pillars and called the name thereof Boaz," read, "in strength.") Thus forming the temple, "It shall stand in strength,"

—21. The reader will find other instructions concerning the temple, in the conclusion of this chapter, and in the parallel chapter—vi. ; 1 Chron. xxii.—xxix. ; and 1

In the prophecies of Ezekiel we read that waters issued out from under the threshold of the house eastward: for the forefront of the house toward the east, and the waters came out from the right side of the house, at the altar. Then brought he me out by the gate northward, and led me about unto the utter gate by the way that led out, and, behold, there ran out waters out

And when the man that had the line in his hand went forth eastward, he measured a thousand cubits, and he brought me through the waters; the waters were to the ancles. Again he measured a thousand, and brought me through the waters; the waters were to the knees. Again he measured a thousand, and brought me through; the waters were to the loins. Afterward he measured a thousand; and it was a river that I could not pass over: for the waters were risen, waters to swim in, a river that could not be passed over. And he said unto me, Son of man, hast thou seen this? Then he brought me, and caused me to return to the brink of the river. Now when I had returned, behold, at the bank of the river were very many trees on the one side and on the other. Then said he unto me, These waters issue out toward the east country, and go down into the desert, and go into the sea: which being brought forth into the sea, the waters shall be healed. And it shall come to pass, that every thing that liveth, which moveth, whithersoever the rivers shall come, shall live: and there shall be a very great multitude of fish, because these waters shall come thither: for they shall be healed; and every thing shall live whither the river cometh," Ezek. xlvii. 1—9.

It is generally admitted that these waters, issuing from the temple, deepening and widening as they flowed onward in their course, blessing the land through which they passed, and healing the sea of *death*, must be understood in a figurative sense. Ac-

cordingly, commentators in general ap-
 to the spread of the Christian faith,
 ings it scatters around for the healing
 But while we *may* understand the pa-
 nevertheless founded upon circumstan-
 to place and country. The rabbinical
 speak of the supply of water obtained
 of the temple; and Aristeas, who v
 second temple stood, gives the followin
 it, as cited by Lightfoot:—"There v
 supply of water, as if there had bee
 fountain underneath. And there wer
 inexpressible receptacles under-ground
 five furlongs space about the temple
 which had divers pipes, by which wat
 every side; all these were of lead, unc
 much earth laid upon them. And th
 vents on the pavement, not to be see
 those that served; so that in a trice, ar
 blood of the sacrifices could be washe
 it were never so much. And I will
 came to know of these under-ground re
 brought me out more than four furlor
 the city, and one bade me stoop do
 place, and listen what a noise the
 waters made."

From the latter part of this descr
 seem that the waters were collecte
 sources; but the rabbins say, that the
 was derived from the fountain of

streams, therefore, it appears also, after having passed under the temple, and filled its cisterns, went out at the east side, and, uniting with each other and with the streams of Siloam, Kedron, and other rivers, the whole formed a considerable body of water, augmented by other streams as it passed along, till it ultimately fell into the Dead Sea. We are not, however, to suppose that this stream had any considerable effect in healing the waters of the Dead Sea, for the water of Jordan fails to have this effect; but as the stream of living water, which flowed under the temple, did enter the salt and bitter waters of the Dead Sea, the figurative account is most naturally and beautifully applied; and is, furthermore, beautifully illustrative of the blessed effects which the gospel produces upon a world dead in "trespasses and sin."

This celebrated temple remained in its glory only about thirty-four years, when Shishak, who was the celebrated Sesostris of the Greek historians, carried away its treasures, 1 Kings xiv. 25, 26. Under the Hebrew kings, Jehoram, Ahaziah, and Athaliah, it fell into great decay; but Jehoiada and Jehoash repaired it, about B.C. 889. The latter monarch, however, soon after robbed it of all "the hallowed things that Jehoshaphat, and Jehoram, and Ahaziah, his fathers, kings of Judah, had dedicated, and his own hallowed things, and all the gold that was found in the treasures of the house of the Lord, and in the king's house, and sent it to Hazael king of Syria," 2 Kings xii. 18.

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After this, Ahaz, to procure the assistance of Sennacherib, the Assyrian monarch, reared a new brazen altar, and placed his idolatrous altars thereon. He also removed the brazen sea from the temple, and the brazen lavers from off their pedestals, and the sacred vessels, and closed the temple. 2 Chron. xxviii.

The temple was again repaired in the reign of the good king Hezekiah, who supplied it with vessels; but in the fourteenth year of his reign, he was impelled by fear, gave much of its vessels to Sennacherib, 2 Chron. xxix.; 2 Kings xv. Manasseh reared altars to the host of heaven in the sacred courts; but, on his reformation, he restored it to its original purpose. Josiah, his son, further cleansed it from all defilement, and therein he hid the ark of God, 2 Kings xxi. x. about B.C. 602, Nebuchadnezzar, king of Babylon, carried away all the sacred vessels, and a few years afterwards, he demolished the edifice, Jer. lii. 13; Ezek. vii. 20—22.

THE SECOND TEMPLE

After the temple built by Solomon had stood more than fifty years, at the command of Darius of Persia, another was erected. The prophecy was given in these words:—"Thus saith the Lord God of Persia, The Lord God of heaven hath chosen Jerusalem, the kingdoms of the earth; and he hath said to build him an house at Jerusalem."

Judah. Who is there among you of all his people? his God be with him, and let him go up to Jerusalem, which is in Judah, and build the house of the Lord God of Israel, (he is the God,) which is in Jerusalem. And whosoever remaineth in any place where he sojourneth, let the men of his place help him with silver, and with gold, and with goods, and with beasts, beside the freewill offering for the house of God that is in Jerusalem."

This command was readily obeyed. It is said—"Then rose up the chief of the fathers of Judah and Benjamin, and the priests, and the Levites, with all them whose spirit God had raised, to go up to build the house of the Lord which is in Jerusalem. And all they that were about them strengthened their hands with vessels of silver, with gold, with goods, and with beasts, and with precious things, beside all that was willingly offered. Also Cyrus the king brought forth the vessels of the house of the Lord, which Nebuchadnezzar had brought forth out of Jerusalem, and had put them in the house of his gods; even those did Cyrus king of Persia bring forth by the hand of Mithredath the treasurer, and numbered them unto Sheshbazzar, the prince of Judah. And this is the number of them: thirty chargers of gold, a thousand chargers of silver, nine and twenty knives, thirty basins of gold, silver basins of a second sort four hundred and ten, and other vessels a thousand. All the vessels of gold and of silver were five thousand and *four hundred,*" Ezra i. 2—11.

This temple was, accordingly, after some opposition (as we read in the succeeding chapters of the book of Ezra) erected. It appears to have been of great magnificence; but, according to Jewish writers, it wanted five things, which constituted the chief glory of the first temple. These were—1. The ark and its furniture; 2. The Shechinah, or cloud of the Divine Presence; 3. The holy fire; 4. The urim and thummim; and, 5. The spirit of prophecy. It also wanted the tables of the law, the pot of manna, etc.; and wanting these, no Jew would allow that it exceeded the former in glory, even though they might believe its exterior magnificence was superior.

This building seems to have stood, unharmed, for about three hundred and fifty years; after which time it was profaned by Antiochus, who stopped the daily sacrifices, and erected the altar of Jupiter, his chief idol-god, on the altar of burnt offering. About three years after this, however, Judas Maccabeus purified and repaired it, and restored the true worship. It then remained for about one hundred and fifty years longer, when it was pulled down, and a new and a larger structure erected by Herod.

But though the temple was rebuilt, it was considered by the Jews still as the second temple, with respect to that of Solomon. Thus Josephus and all Jewish writers regarded it; and the early Jews also considered it in this light. This we may gather from the fact, that they understood the prophecies, which referred to the advent of the Redeemer, to convey the

idea, that he would appear in the time of the second, or Herod's temple; and hence it was, that the rabbi Jose uttered the following mournful and memorable cry, when the building was destroyed; "Alas! the time of the Messiah is past!"

Of this temple, which was forty-six years in building, (see John ii. 20,) Josephus says, that with respect to magnitude, building, and the splendour of its ornaments, utensils, and furniture, it was the most magnificent structure he had ever seen or heard of. He describes it as follows:—It was built on a hard rock, in which the foundations were laid at an incredible expense. The temple itself was sixty cubits high, and as many broad; but, in the front, Herod added two wings or shoulders, each of which projecting twenty cubits, made the whole length of the front one hundred cubits, by as many in breadth. The gate was seventy cubits high and twenty broad, but it was without doors. The stones were white marble, twenty-five cubits in length, twelve in height, and nine in breadth, all polished and unspeakably beautiful. Instead of doors, the gate was closed with vails, flowered with gold, silver, purple, and every thing rich and curious. At each side of the gate were two stately pillars, from whence hung golden festoons, and vines with leaves and clusters of grapes curiously wrought.

The whole enclosure was about a furlong square, surrounded with a high wall of large stones, some of *them* about forty cubits long, and all fastened to one

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another with lead or iron. Where it came from the bottom of the adjacent valley above three or four hundred cubits of this wall, round about, were erected galleries; the narrowest of which was five feet wide and fifty in height, and the others were four feet wide and a hundred feet high. They were supported by one hundred and twenty columns of marble, each about twenty-seven feet in diameter.

The wall of this enclosure had five gates: one towards the west, and one towards each of the other three sides of the temple. The porch of the temple was at the east gate of the temple, see Acts iii. 2—11. This gate is called by Josephus as "the Corinthian gate," being made of Corinthian brass, which was more preferable to either gold or silver. The inner court were paved with marble.

Within this enclosure, in proximity to the temple, was a second enclosure, surrounded with a fence of marble rails, and with stately columns and pilasters inscribed with mottos, prohibiting Gentile and the unclean Jew to approach. This enclosure had one gate on the south, and as many on the north and east as on the south. Within this, a third enclosure, containing the temple and altar of burnt-offering, was reached by a flight of fourteen steps on the outside. A considerable part of it, and on the

terrace of twelve feet in breadth. This enclosure had one gate on the east, four on the south, and as many on the north, placed also at equal distances. At the inside of each gate there were two large square chambers, thirty cubits wide and forty high, supported by pillars of twelve cubits in circumference. On the inside, except toward the west, there was a double flight of galleries, supported by a double row of pillars. Within this third enclosure the court of the priests was separated from that of the people, by a low wall. It was here that the altar of burnt-offering stood, and the lavers, and the temple properly so called. The wall of the temple and its roof being covered with gold externally, when the sun shone it had a glorious appearance.

In the epistle to the Hebrews, ch. ix. 3, we read of a *second* vail. Now only *one* vail is mentioned in the account which Scripture gives of the tabernacle and the temple of Solomon, and this was between the holy place and the holy of holies. There was, it is true, a hanging for the door of the tabernacle, but this is no where in holy writ called a vail. It appears, however, to have been different with the temple which stood when the apostle wrote. According to his testimony, there were two vails between the holy place and the holy of holies; and in this the testimony of Maimonides and other Jewish writers agree. They say, that there was an outer or first vail facing the holy place, and an inner or second vail facing the *sanctuary*, between which there was the space of a

cubit: that in Solomon's temple there was a wall, a cubit thick between the holy place and the holy of holies, and the vail was that of the entrance in this wall; but that in the second temple there were two large vails, a cubit apart, instead of the wall. The reason given for this difference is, that although the builders of the second temple knew of the wall in the previous temple, yet they could not tell whether its thickness, if a cubit, was to be measured as belonging to the forty cubits of the holy place, or to the twenty cubits of the sanctuary. From this circumstance, they abstained from building any wall, but gave the full measures of forty and twenty cubits to the holy place and the sanctuary; and by the two curtains which they hung up, separated a space equal to the thickness of the ancient wall.

The purpose for which the vail was designed, is told us by the apostle Paul. He says—"Now when these things were thus ordained, the priests went always into the first tabernacle, accomplishing the service of God. But into the second went the high priest alone once every year, not without blood, which he offered for himself, and for the errors of the people: the Holy Ghost this signifying, that the way into the holiest of all was not yet made manifest, while as the first tabernacle was yet standing: which was a figure for the time then present, in which were offered both gifts and sacrifices, that could not make him that did the service perfect, as pertaining to the conscience; which stood only in meats and drinks,

and divers washings, and carnal ordinances, posed on them until the time of reformation. Christ being come an High Priest of good to come, by a greater and more perfect tabernacle not made with hands, that is to say, not of building; neither by the blood of goats and calves, but by his own blood he entered in once into the place, having obtained eternal redemption for us. Heb. ix. 6—12. That is, Dr. Macknight remarks, "Because its death was effected by shedding animal's blood, and was showed by sprinkling the holy places, the high priest was said to enter the inward tabernacle by the efficacy of the blood, that is, of the death of the victim, manifested by his blood, which he carried with him. In like manner Christ is said to have entered as a High Priest into the holy place in heaven by his own blood, or by the merits of his own sufferings taken together: for he shed his blood when he suffered in the garden, he was scourged, and when he was crowned with thorns, as well as when the nails were driven into his hands and feet upon the cross, and the spear thrust into his side."

The temple which Herod built, stood only seventy years, when the Jews, besieged by the Romans, made a fort of it, and in that war it was thrown to the ground. The prediction which the Saviour uttered concerning it, that *one stone of it should be left above another*, was literally fulfilled; though the enemies of the Redeemer have

deavoured to falsify his words, by rebuilding it, their purposes have signally failed. The very earth fought against them, by trembling to its base, and emitting flames, which destroyed those engaged in its re-erection.

SYNAGOGUES.

Synagogues were places in which the Jews assembled for public worship on ordinary occasions, in the same manner as we do in our public places of worship. When these were first erected is not certain. It is probable that they were in existence before the captivity, but afterwards history informs us that they were very common. The Talmudists say, that there were four hundred and eighty in Jerusalem alone.

Some of these synagogues, as appears to be intimated, Acts vi. 9, belonged to Jews who were natives of foreign parts, who had been induced to settle at Jerusalem; and others belonged to those who only for a season sojourned in the metropolis of their religion. "This course," it has been observed, "was obvious and natural, as they thus secured the benefits of that common interest so essential to members of the same congregation, and might have the services of their worship conducted in a language which they understood; for, probably, few of them were well acquainted with the dialect then vernacular among the native Jews." Another reason for these separate congregations might be found in the disrespect with which the

native Jews regarded their foreign brethren, except those residing beyond the Euphrates.

The Jews assigned no particular sanctity to their synagogues as *buildings*; their holiness consisted in their being set apart for the solemnities of Divine worship. Hence it was, that synagogues might be built by individuals, (see Luke vii. 5,) and presented to the community. A person, moreover, who had built a house, might set it apart for a synagogue; and the Hebrews did not scruple to accept synagogues built by Gentiles. The Romans, indeed, found no more effective mode of gratifying the Jews, than by thus showing respect for their religion.

In Mark xii. 39, we read of "chief seats in the synagogues," which leads us to notice the interior arrangements of those buildings. These arrangements are the same now as they were in the time of our Lord's sojourn on the earth. Opposite the entrance there was a press, called the ark, in which the book of the law, carefully wrapped up in embroidered linen, was kept. At some distance from this, there was a railed platform, not very elevated, with a desk, from which place the book was read, and discourses delivered. This platform divided the building into two parts, of which that part between the desk and the ark might be regarded as a sort of chancel, and the part between the desk and the door as the body of the church, in which the bulk of the congregation assembled. The "chief seats in the synagogues," which the scribes so much coveted, as stated in the

passage referred to, were those parallel *with*, or *above* the desk, so that the select few who occupied them had their faces turned toward the great body of the congregation. The women sat by themselves, in a gallery, so enclosed with lattice work, that they could hear and see, but not be seen by the male portion of the worshippers.

The ministers of the synagogue were the stated readers and singers; but the rulers might desire any man to read or speak, although not a member of the particular congregation. Hence our Saviour *taught* in many synagogues; and hence Paul and Barnabas were solicited to give a "word of exhortation," in the synagogue at Antioch of Pisidia, Acts xiii. 15.

SACRED UTENSILS.

CANDLESTICK OF PURE GOLD.

THE golden candlestick, which was directed to be made for the tabernacle, was more properly a candelabrum, or lamp-bearer. It was made of pure gold and although Josephus informs us it was hollow within, it nevertheless weighed a talent, that is, about one hundred and twenty-five pounds weight. The article consisted of a base and stock, with seven branches, three being on each side and one in the middle. These branches were all parallel to one another, and were worked out into knops, flowers, and

bowls, placed alternately. Josephus says, the whole number of these ornaments amounted to seventy; and the Jews, that the flowers were lilies, and the knops in the form of pomegranates. On the extremities of the seven branches were seven golden lamps; that is, one on each branch: see Exod. xxv. 31—37. This candlestick was, with the other sacred utensils, transferred to the temple erected by Solomon, and it finally became the prey of the Chaldeans.

The number of candlesticks seems to have been increased for the service of the temple. In 1 Kings vii. 49, we read, indeed, of ten; “five on the right side, and five on the left, before the oracle.”

What form these candlesticks bore is not correctly known, as the sacred text gives us no direct information on that subject. That which is exhibited on the arch of Titus, has, on the base, figures of birds and marine monsters, which one can scarcely imagine were inscribed on an utensil dedicated to the service of Jehovah. Josephus, indeed, expressly asserts, when speaking of the triumph of Vespasian and Titus, that the candlestick paraded on that occasion was somewhat altered from the form which it had borne in the temple; and among other alterations, he mentions that the shaft was fixed on a new base: it is probable, therefore, that the candlesticks of the temple were formed on the model of that which had been in the tabernacle.

The place in which the candlestick stood was in *the sanctuary*. The light of the lamps thereof was

SACRED UTENSIL



THE GOLDEN CANDLE

supplied from pure olive oil: and, from Exod. xxx. 7, 8, we learn that it was the duty of the priests to "dress" the lamps every morning, and to "light" them every evening. In the parallel text, however, Lev. xxiv. 2, it is said, the lamps were to burn continually, and that the priest was to "order" the lamps from the evening unto the morning: so that the reader will perceive, that it is uncertain whether they were kept burning night and day, or only by night.

DISHES.

The dishes, mentioned Exod. xxv. 29, as belonging to the tabernacle, according to Jarchi, were made for the purpose of putting the loaves therein. The same writer also informs us, that they were of the same shape as the loaves, and that they were of two sorts—one of gold, and the other of iron; the bread being baked in the latter, from whence it was transferred to the former. The shape of the loaves, we are informed by the rabbins, was square, which gives us an idea of the shape of the dishes.

BOWLS.

The bowl, mentioned in the same verse as "dishes," is thought, by some, to have been for containing wine. This is very probable; for although we do not read of any wine being set upon the table, yet libations were made to God by pouring out wine before him in the holy place. Jewish tradition, indeed, states, that a *bowl* of excellent wine was always kept upon the table

for that purpose; and Josephus confirms this statement, by affirming, that when Pompey went in thither, he saw these cups for libation among the sacred vessels. There are some, however, who think that these bowls were made for the purpose of covering the incense and shewbread.

LAVER OF BRASS.

No particulars are given in the sacred text concerning the form of this utensil; it simply states the purpose for which it was designed, namely, the ablution of the priests: see Exod. xxx. 18—21. Some writers, however, think the vessel was round, because the analogous Arabic word is used to denote vessels of that form; and the rabbins say, the laver had several “nipples,” as they call cocks, from which the water was discharged as wanted. Underneath the laver there appears to have been another basin, more wide and shallow, having the appearance of a cup on a saucer, for the purpose of receiving the waste water from the upper basin or laver. Jewish commentators say, that any water might be used for the laver, but that it was to be changed daily; and they further state, that ablution in this water, before entering the tabernacle, was indispensably requisite, for no one was allowed to enter till this ceremony was performed. In the Jewish temple there were ten lavers: see 1 Kings vii. 38.



MOLTEN SEA.

The description which the sacred writer gives of the “molten sea” is so explicit, that we transcribe it, in preference to giving one from our own pen. Relating the works of Hiram, the celebrated artificer, who was engaged in the construction of the temple, he says—“And he made a molten sea, ten cubits from the one brim to the other: it was round all about, and his height was five cubits: and a line of thirty cubits did compass it round about. And under the brim of it round about there were knops compassing it, ten in a cubit, compassing the sea round about: *the knops* were cast in two rows, when it was cast.

It stood upon twelve oxen, three looking toward the north, and three looking toward the west, and three looking toward the south, and three looking toward the east : and the sea was set above upon them, and all their hinder parts were inward. And it was an hand breadth thick, and the brim thereof was wrought like the brim of a cup, with flowers of lilies : it contained two thousand baths," 1 Kings vii. 23—26.

These particulars are so descriptive of the vessel, that we need only add, the rabbins say the vessel was round for the two upper cubits of its height, and square below ; but that Josephus, who is a far higher authority than they, states that it was hemispherical ; its bottom resting on a pillar a cubit in diameter, and upon the hinder parts of the oxen mentioned in the text.

But there is one statement in the present text which requires brief notice. While that says, it contained two thousand baths, which is about sixteen thousand gallons, we are told, in a parallel passage, 2 Chron. iv. 5, that it contained three thousand baths, or twenty-four thousand gallons. In accounting for this apparent discrepancy, some suppose one of these texts corrupted ; and others account for it by a difference of measures, or relative explanations. Thus the rabbins say, that the basin *could* contain three thousand baths, but that it usually contained only two thousand ; while Calmet concludes that the cup held two thousand, and the base or foot a thousand more, making the three thousand.

Some Jewish writers inform us, that the molten sea was constantly supplied with water by the Gibeonites; but it is more probable, as others inform us, that it was supplied by a pipe from the well Etam. It is not stated whence the streams were discharged; but it is probable that it was from the mouths of the oxen, as in the Fountain of the Lions in the Moorish palace, the Alhambra at Granada—or from embossed heads in the side of the vessel.

SNUFFERS.

The original word for snuffers is *mezammeroth*, which term, being apparently derived from *zamar*, has led the Targumists to understand that musical instruments were denoted. If, however, instruments for trimming lamps be referred to, it is certain they could form no resemblance to our snuffers. Such were not known to the ancients; but a sort of tweezers were anciently employed, to draw up the wick of a lamp when necessary, and for detaching any superfluous portion; and such *may* be denoted in the sacred text: see 2 Chron. iv. 22.

SPOONS.

The spoons, mentioned Exod. xxv. 29, as belonging to the tabernacle, were more properly cups, or censers, their use being for holding incense, as stated Numb. vii. 14. Some think that there were two, and that they contained the frankincense, which we are told, Lev. xxiv. 7, was set upon each pile of bread.

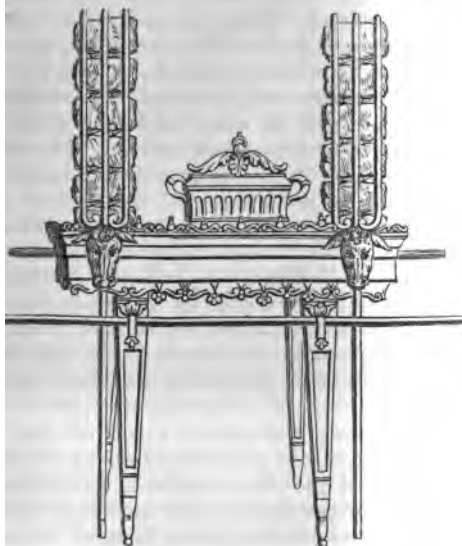


TABLE OF SHEWBREAD.

the ark, the table of shewbread, belonging to the tabernacle, was of shittim wood, overlaid with gold and it appears to have borne as much reverence to the ark, as a table can be supposed to bear to a chest. It was furnished with rings also, as

the ark, through which were passed the staves by which it was carried. These staves did not, however, remain in the rings, as those of the ark; but, according to Josephus, were removed, that they might not be in the way of the priests at their weekly ministrations at the table. It was of the same height as the ark; but in breadth it was deficient half a cubit. The manner in which it stood in the tabernacle was lengthwise, east and west, at the north side of the holy place. The text seems to indicate, (see Exod. xxv. 23—30,) that the platform of the table, being raised to the stated height, was faced with a perpendicular border of a hand's breadth, above which, as well as on its lower edge, there was an ornamental rim of gold. The rabbins say, the upper rim rose above the level of the table, for the purpose of preventing what was deposited thereon from falling off. They also state, that a three-pronged fork was placed at each corner of the table, perpendicularly, for the purpose of keeping the loaves, which were piled one upon another at the ends of the table, in their proper places: but concerning this there is no authentic information, for nothing of the kind is indicated in the sacred text, and this table was among the spoils carried away by Nebuchadnezzar; and the table, concerning which the rabbins speak, was made after the return from the captivity, and differed in several details from the original table. Solomon made ten tables of shewbread for the temple: see 2 Chron. iv. 8, 19.

SHEEPCOTE.

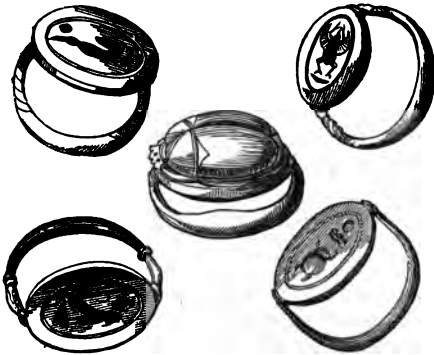
THE word "sheepcote" occurs 1 Chron. xvii. 7, in which verse the prophet Nathan reminds king David of his former humble station in life. Now, it appears, that the flocks of the Orientals, belonging to nomades, are constantly kept in the open country, without being folded at night. When, however, they are exposed to the depredatory attacks of the regular nomades, the shepherds drive them into uncovered enclosures, which have been erected for the purpose at suitable distances. These are called *naveh*, or "sheepcotes." They are generally of rude construction; but, sometimes, are high and well-built enclosures, or round towers, which are impregnable to any force from without; for which reason they serve, not only for the protection of the flocks, but are used as fortresses in seasons of danger. At these times, the Orientals deposit in them their property, and their wives and children.

The flocks of the Orientals are, in times of peace, only collected when they require to be shorn; and, at this season, they are kept in a walled, but uncovered enclosure, partly for the reason of keeping them together, but chiefly on the ground of the supposition, that the sweating and evaporation, resulting from their being crowded together, improve the quality of the wool. The poor, who have not a sufficient number of cattle to send out into the pastures of the wilderness, either fold them in a common enclosure near the



SHEPHERD.

village in which they reside, or pen them separately near their own houses. Such is the method adopted by the Arabs at the present day, their cotes are simply made of mats on a framework of palm branches.



SEALS.

SEALS, or signets, set in a ring, we have before referred to: see article *Books*, pages 140, 141. But there are other seals alluded to in Scripture, which appear to be of still higher antiquity than even ring seals. These are engraved stones, not set in metal, or worn as rings; and on one of the surfaces of

which, the requisite figures and characters were inscribed. Among the Egyptians, these were first in the form of a cylinder, then square and pyramidal, and, finally, of the shape of the scarabeus, or beetle; or, to give a more familiar illustration, a stone was cut, something like the half of a walnut, and had its convexity wrought into the form of a beetle, while the under surface was flat, and contained the inscription for the seal. Of such a kind, it has been conjectured, was the seal of Ahab, mentioned 1 Kings xxi. 8. And this is not improbable, for the beetle was one of the vermin worshipped by the Egyptians, whose example was followed by the Phenicians, after whose gods and goddesses both Solomon and Ahab turned aside. The beetle form of seals, moreover, was extensively adopted, along with the art of stone engraving, by numerous other nations, and was known to have been used by the Phenicians; it is probable, therefore, this form of seal was known to Ahab. It is said, that the Greeks retained its form till they thought of dispensing with the body of the beetle, and only preserved the flat oval for the inscription, which was finally set in rings. Like all other seals that were *not* set in rings, the body of the beetle seal was bored, so that a string might be inserted, by which the seal was worn around the neck, or attached to some other part of the body, which may serve to explain the expression of the spouse; "Set me as a seal upon thine arm," Song of Sol. viii. 6.

Of other ancient seals, one was oval, and another

orbicular, with a piece cut off in both, to afford a flat surface for the inscription. But the most ancient seals appear to have been of a cylindrical form. They have been thus described :—" These curious antiques are most commonly found in Chaldea and Persia, and sometimes, though more rarely, in Syria and Egypt. They are cylindrical masses of hæmatite, carnelion, opal, jasper, agate, and other hard and precious stones. Their size is various, some being ten times as large as others ; but, in general, they are from three-fourths of an inch to more than two inches in length. They are bored longitudinally, and the rounded surface is engraved over with various figures, generally of animate subjects, and apparently mythological, or expressing astronomical facts by impersonation. It was, at one time, conceived that these cylinders were merely worn as amulets or talismans, but it is now generally admitted that they served the purpose of seals ; the longitudinal perforation being principally intended for the reception of an axis, on which the cylinder was made to revolve when rendering its impression."

These cylindrical seals appear to have been in use as early as the days of the patriarch Job. It has been supposed, at least, that the expression, " It is turned as clay to the seal," Job xxxviii. 14, alludes to such. Mr. Landseer thus explains the expression, in his " Sabeen Researches :"—" As the text implies, the sealing substance of the land of Uz, and probably that of the nations on the banks of the Euphrates, at

this remote period, was clay—the ooze of that river; the very same substance, levigated perhaps, of which the stamped Babylonian bricks are formed; and the better sort of that pottery whose fragments abundantly bestrew the sites of Babylon and Susa, even at present—the potter's clay of the ancient prophets, and what is still used for the purpose of sealing in some parts of the East. It may almost be worthy of remark, that of the various substances (such as waxes, pastes, etc.) on which I have tried to impress these ancient signets, I have found clay fittest for the purpose, both of receiving and retaining the impression; and though a Copernican objector might argue here, that it is not the light of the morning which is turned, but the earth toward the light, yet this would be casuistry. The poet who wrote this wonderful book probably believed otherwise; or, if this point be still regarded as of any importance, it may be answered, So does the signet which is compared to the earth, in fact, turn (on its axis during the operation of impressing it) toward the clay. And if it be true, as Volney has asserted, that some of the oriental nations of antiquity believed the earth to be of a cylindrical form, and have so represented it among their hieroglyphics, the metaphor would be still more complete, and the words contained in our English translation of the preceding verse, 'That it might take hold of the ends of the earth,' be expressly correct, whether we regard the word *it* as referring to the light of the morning, or as *denoting* that searching ray of Providence which

brings moral turpitude to view. The latter, however, is the meaning to which the text before us has more especial reference. 'It is turned as clay to the seal; and they stand,' or present themselves, 'as a garment;' means, that the wicked spoken of in the preceding verse, stand confessed or exposed to view, like the embroidery of a garment at the approach of light. Or, rather, I think, when this verse is regarded together with the preceding, the analogy is, that the wicked and the dark contents of the engraving are both cast off, as a garment is cast off—a thing that has fitted and adhered.

"It is the blending of the literal and the figurative meanings together that has somewhat perplexed the passage, and conspired, with their ignorance of cylindrical signets, and their non-advertence to the science of astronomy, to perplex also those commentators who have busied themselves in its explication. They have fancied, that the seals of the land of Uz could be of no other form than that of the seals which are in modern use. But now, that these revolving seals are produced," (which our author elsewhere compares to a garden rolling stone,) "I should expect that the clouds of learned conjecture which have obscured the subject would be dispelled, and the meaning of this mysterious passage shine forth like the morning light in the superb metaphor before us; for, from the whole passage, when viewed with the signets, results an interesting and beautiful similitude between three dissimilar things; that is to say, between the light of the

morning beaming on, and passing round a darkened world, and disclosing its contents ; and that intellectual light, emanating from the Deity, which exposes in their true forms the dark deeds and moral deformities of the wicked ; and the operation of impressing one of these ancient cylindrical signets on clay, which bends as the cylinder revolves in delivering its impression, stands around it curvally as a garment, (till you flatten it while in a moist state,) and renders conspicuous to view the dark contents of the intaglio engraving."

Seals were in use, in ancient nations, as they are now in the East, to secure property ; thus, their slaves were all marked on the forehead. There may, perhaps, be an allusion to this in the description which the evangelist John gives of an angel sealing the servants of God in their foreheads : see Rev. vii. 1—8. The apostle Paul may also refer to this circumstance, when he speaks of the Ephesian converts being sealed by the Holy Spirit "unto the day of redemption," Eph. iv. 30 : see also i. 13.

Under the emblem of seven seals, opened successively, in Rev. vi.—viii., the state of the Christian church and Roman empire is represented, from A.D. 95 to 323 ; in explaining which, some valuable commentators have suggested, that the leaves of the book were so adjusted, that, on opening the seals, the respective leaves unfolded and exhibited the various pictures which John beheld thereon depicted. Others think, *however*, that as motion, voice, and other properties

are attributed to each, it may, with more propriety, be concluded, that the scenes did not lie in the leaves of the book, but arose successively in vision; and that the events described seemed to pass in order before the eyes of the evangelist.

WEIGHTS, COINS, AND MEASURES.

WEIGHTS.

THE SHEKEL.

THE shekel, or *weight*, by way of eminence, was the standard to which all other weights were reduced. According to Bishop Cumberland, it weighed seven pennyweights, fifteen grains; but Michaelis estimates it at seventy-four grains and a quarter only. It is called the "shekel of the sanctuary," Exod. xxx. 13, etc.; probably, because, as the standard of weights, it was kept there, 1 Chron. xxiii. 29, as our standards are kept in the Exchequer.

MINA, OR MANEH.

In the prophecies of Ezekiel we read the following verse:—"And the shekel shall be twenty gerahs: twenty shekels, five and twenty shekels, fifteen shekels, shall be your maneh," Ezek. xlv. 12. This singular method of reckoning, adopted by the prophet, is perfectly conformable to the general practice among

the Orientals. Chardin says, it is the custom in the East, in their accounts and reckonings of a sum of money, to specify the different parts of which it is composed ; talking after this manner : “ I have twenty-five, of which the half is twelve and one half, the quarter six and one fourth.” According to this mode of reckoning, the maneh appears to have been equal to sixty shekels, which accords with Bishop Cumberland’s views on the subject. Parkhurst, however, conceives, from comparing 1 Kings x. 17, with 2 Chron. ix. 16, that it was equal to one hundred shekels, when used as a weight, and sixty shekels when applied to money.

TALENT.

In weight, according to Bishop Cumberland, the talent was equal to three thousand shekels, or one hundred and twenty-five pounds troy ; but, according to Michaelis, only forty-four pounds four ounces troy.

MONEY.

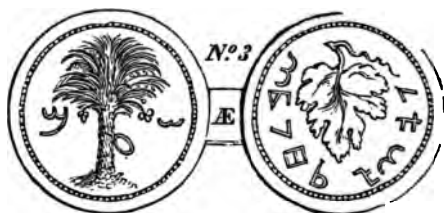
The original form of the precious metals, as a medium of exchange, appears to have been in a state of bullion. It was weighed in the balance, and increased or diminished till the parties were satisfied. Whilst, however, these metals continued in the form of bullion, they were liable to some inconveniences ; it was troublesome, in fact, to weigh them at every transaction, *and it was possible for them to be adulterated.* Hence

COINS.

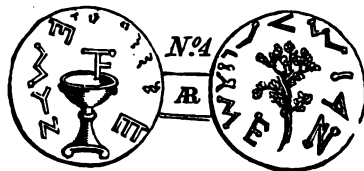
arose the invention of bars of a purity, and stamped with some known. As early as the days of weighing pieces of silver, money with the merchant: seen with a similar species of money have bought a parcel of ground Gen. xxxiii. 19. The original latter passage translated "money" but that it refers to money of the sacred writer, Acts vii. been supposed, with great probability of a lamb was impressed upon to mark their purity. This method preferable to that of bullion: improvement was made in coin their purity and value at first variety of their forms and sizes dated to every transaction. The known to the Hebrews, we now



A Shekel.

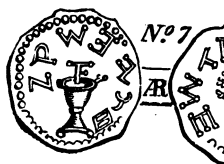
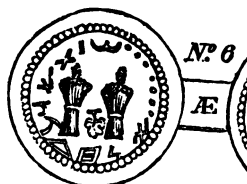


Shekels.



Half Shekel.

COIN



Half Shekels.



Third Part of a Shekel.



Silver Shekels.

SILVER COIN.

SHEKEL, OR SILVERLING.

The *shekel* of silver, or, as it is termed, Isa. vii. 23, *silverling*, originally weighed three hundred and twenty barleycorns, but it was afterwards increased to the weight of three hundred and eighty-four. Its value was considered equal to four Roman denarii, two shillings and sevenpence; or, according to Bishop Cumberland, two shillings and fourpence farthing. Aaron's rod is said to have been inscribed on one side, and the pot of manna on the other. The representations given, are from coins used among various nations of antiquity. No. 8, probably, refers to the Hebrew shekel here described.

BEKAH.

The *bekah*, mentioned Exod. xxxviii. 26, was equal to half a shekel.

DENARIUS.

The *denarius* was one-fourth of a shekel, or equal to sevenpence three farthings of our money.

GERAH.

The *gerah*, (Exod. xxx. 13; Lev. xxvii. 25,) or *meah*, was the sixth part of the denarius, and the twenty-fourth part of the shekel.

ASSAR.

The *assar*, or *assarion*, of Matt. x. 29, was the ninety-sixth part of a shekel, and its value rather more than a farthing.

FARTHING.

The *farthing*, mentioned Matt. v. 26, was in value the thirteenth part of a penny sterling.

MITE.

The *mite*, of which the poor woman, commended by our Lord, cast two into the treasury, was the half of a farthing, or the twenty-sixth part of a penny sterling; being, in fact, no more than three-fourths of our farthing : see Mark xii. 42.

MINA, OR MANEH.

The *mina*, or *maneh*, Ezek. xlv. 12, was equal to sixty shekels; which, if we take the value of the shekel at two shillings and sevenpence, was seven pounds, fifteen shillings.

TALENT.

The *talent* was fifty minas, and, upon the same mode of reckoning, was of the value of three hundred and eighty-seven pounds, ten shillings.

GOLD COINS.

SHEKEL.

A *shekel* of gold was about fourteen and a half times the value of that of silver, and would therefore be one pound, seventeen shillings, and fivepence halfpenny.

TALENT.

The *talent* of gold consisted of three thousand shekels; consequently, its value was five thousand six hundred and eighteen pounds, fifteen shillings.

DRACHMA.

The *drachma* was equal to a Roman denarius; that is, sevenpence three farthings of our money.

DIDRACHMA.

The *didrachma*, or tribute money, which every master of a family used to pay half yearly in the service of the temple, for purchasing salt and minor articles not otherwise provided for, was equal to fifteenpence halfpenny: see Matt. xvii. 24. It is said, that this coin was stamped with a harp on one side, and a vine tree on the other.

SLATER.

The *slater*, or piece of money found by Peter in the mouth of the fish, was two half shekels: see Matt. xvii. 27.

DRAMS—DARIC.

It is generally agreed that the Hebrew word *adarkon*, 1 Chron. xxix. 7, and *darkemon*, Ezra ii. 69, which is in both passages rendered “drams,” refers to the famous Persian coin called daric, which is the most ancient of all coins. Its name is commonly said to be derived from Darius, the Persian king, who caused it to be struck. It bore, on one side, the effigy of a Persian monarch; and, on the reverse, the figure of an archer. According to Parkhurst, its value was one pound, five shillings.

PENNY.

Lightfoot states, that the gold *penny* was equal to twenty-five silver pence.

MEASURES OF LENGTH.

A FINGER.

A *finger* (see Jer. lii. 21) was the breadth of a thumb, or six barleycorns laid beside each other. Bishop Cumberland says, it was equal to nine hundred and twelve parts of an inch.

A HANDBREADTH.

A *handbreadth* (see Psa. xxxix. 5, where the psalmist compares our days, for their shortness, to *that measure*) was equal to eighteen barleycorns.

MEASURES.

A SPAN.

A *span* (Exod. xxviii. 16) was, according to Josephus, about ten inches and a half.

A CUBIT.

Bishop Cumberland states, that a cubit was twenty-one inches and three quarters.

A FATHOM.

A *fathom* (see Acts xxvii. 28) was four furlongs, seven feet and about three inches and a half.

A MILE.

A *mile*, *milliarium*, (see Matt. v. 41,) the Romans, equal to one thousand paces; the Orientals, it is nearly equal to one and a half of our miles.

A FURLONG.

Maimonides says, the Jewish *furlong*, contained $266\frac{2}{3}$ cubits, hence seven and a half of our miles. Among the Romans, it contained one thousand paces: see Luke xxi

A REED.

A *reed* was equal to six cubits and a half, that is, nearly ten feet, eleven and a half of our feet.

A DAY'S JOURNEY.

According to Bishop Cumberland, the *day's journey* was thirty-three English miles, one furlong, five hundred and forty-four yards; and Lightfoot says, a day's march to the festivals was thirty miles for individuals, and ten miles for companies. A bath day's journey was reckoned 2,000 cubits, nearly three quarters of an English mile.

LIQUID MEASURES.

THE LOG.

The standard of liquid measure, among the Hebrews, was egg-shells; hence the *log*, or sextarius, mentioned Lev. xiv. 10, was equal to six egg-shells full.

THE HIN.

The *hin* (Exod. xxix. 40) was equal to twelve kabs, and, according to Bishop Cumberland, to one gallon and two pints, 2.5 solid inches.

THE FIRKIN.

The *firkin*, mentioned John ii. 6, according to Lightfoot, was the same as

THE BATH, OR EPHAH;

which measure was equal to six hins, or four hundred and thirty-two egg-shells full, 1 Kings vii. 22; 2 Chron. iv. 5.

MEASURES.

THE COR.

This was the largest measure of capacity the Hebrews. It contained 4,320 eggs—seventy-five gallons, five pints, 7.6 solid inches. xlv. 14.

DRY MEASURES.

THE CAB, OR MEASURE.

The *cab*, or *measure*, mentioned Rev. v least in dry measure, but its exact size Bishop Cumberland thinks it was the pint, but Lamy makes it the allowance to a day, which would be considerably more quantity.

THE OMER.

The *omer*, (Exod. xvi. 36,) or tenth or tenth part of an ephah, or nearly three pints; however, make it somewhat more.

THE EPHAH.

As the bath in liquid measure, so was the dry measure: namely, 432 egg-shells full, three pecks, and 3.4 pints.

THE SEAH.

The *seah*, or measure, mentioned Matt. : equal to six cabs; the three measures which is there spoken of, means an ephah

THE LETEK.

The *letek*, mentioned Hos. iii. 2, was equal to five ephahs; or four baths, 0.8 pints.

THE HUMER.

The *humer*, translated ass's load, was of the same capacity as the cor in liquid measure; that is, seventy-five gallons, five pints, 7.6 solid inches; or about eight bushels, 1.6 pint.



WELLS.

WE learn from Scripture that, in the East, wells of water were of the greatest value. So valuable were they, indeed, that there were often contentions about

WELLS.

them ; see Gen. xxi. and xxvi. And t the case at the present day. Mr. Rol in India, when one person hates anothe value of a well of water, out of revenge times send his slaves to fill up the well whom he hates, (as it is recorded in th above chapters, that the men of Gerar belonging to Abraham,) or else to polluting in the carcase of some unclean animal, told, also, that the Bedouin tribes, in th versed by the great pilgrim caravan, wh nually from Damascus to Mecca, rece prevent them from injuring the wells up march through the desert. These pe know so well the value of water, and t of wells, that they never wantonly do th the contrary, they think it an act of gre sight of God, to dig a well for the wear.

The principal wells mentioned in those which belonged to Abraham, a Hagar's, at Beer-lahai-roi ; Isaac's, at and Rehoboth ; Laban's, at Haran ; Ja chem ; those of the Hebrews, at Elim Beer, eastward of the Dead Sea ; an Bethlehem. A description of that of chem, as given by Mr. Buckingham, idea of the construction of the whole c " Landing on a heap of dirt and rubb large, flat, oblong stone, which lay almo across the mouth of the well, and lef

enough to see that there was an opening below. We could not ascertain its diameter; but, by the time of a stone's descent, it was evident that it was of considerable depth, as well as that it was perfectly dry at this season, the fall of the stone giving forth a dead and hard sound."

This well is, doubtless, that at which our Lord conversed with the woman of Samaria. Its identity has not, indeed, been disputed by any traveller; and Dr. Clarke thinks that the spot is so clearly pointed out by the evangelist John, that if no tradition existed, with reference to its being the well in question, the site could hardly be mistaken. On the interesting chapter which records this condescending act of the Redeemer, this learned and pious traveller makes the following remarks:—"Perhaps no Christian scholar ever read the fourth chapter of St. John, without being struck with the numerous evidences of truth which crowd upon the mind in its perusal; within so small a compass, it is impossible to find in other writings so many sources of reflection and interest. Independently of its importance as a theological document, it concentrates so much information, that a volume might be filled with the illustration it reflects on the history of the Jews, and on the geography of their country. All that can be gathered on these subjects from Josephus, seems but a comment to illustrate this chapter. The journey of our Lord from Judea into Galilee; the cause of it; his appearance in the metropolis of this country; its name; its situation at the Amorite field, which terminates the

WELLS.

narrow valley of Sichem; the ancient
ing at a well; the female employment
ter; the disciples sent into the city for
its situation out of the town is implied;
the woman referring to existing prejud
rated the Jews from the Samaritans;
well; the oriental allusion contained
sion '*living water*;' the history of th
customs thereby illustrated; the worsl
Gerizim; all these occur within the s
verses: and if to these be added wh
been referred to in the remainder of
ter, we shall, perhaps, consider it as a
in the words of him who sent it, *and
our eyes, and look upon, for it is a
harvest.*"

Some wells in the East appear to
scending stair. Thus it is said of R
"went down to the well, and filled he
xxiv. 16. Chardin thinks that wher
are mentioned, a reservoir of rain-wate
understood; it being necessary to hav
water may be reached by the hand as
quantity. This is not, however, alwa
reservoirs, nor are wells invariably
For instance, the grand well at Cairo,
"Joseph's Well," has a descent of nea
and fifty feet, by a winding staircase s
must be confessed, however, that st
very uncommon in the East.

Wells are sometimes covered with a stone, to prevent their being choked up by the drifted sand, etc. To this fact there is an allusion, Gen. xxix. 3, where it is said of Jacob, that he "rolled the stone from the well's mouth, and watered the sheep" of Laban. At the present day, however, when the well is private property, and in a locality where water is scarce, it is frequently locked, to prevent the neighbouring shepherds from watering their flocks in a clandestine manner. And even when wells are left unlocked, some person is so far the proprietor of it, that it may not be opened unless in his own presence, or in the presence of some one acting for him, which illustrates ver. 8. From this circumstance, it has been conjectured that the well spoken of in this text belonged exclusively to Laban's family. So great is the care of the Orientals not to leave the well open any length of time, that they wait till all the flocks are assembled, before they begin to draw water; and when they have finished, the well is immediately closed.

Of the practice of women watering the flocks in the East, to which there is an allusion ver. 6, and Gen. xxiv. 15, Forbes, in his "Oriental Memoirs," says, "In the Brahmin villages of the Concan, women of the first distinction, like Rebekah and Rachel, draw water at the public wells, tend the cattle to pasture, wash their clothes in the tanks, and gather the flowers of the nymphaea, for their innocent sacrifice at the dewal, and its foliage for plates and dishes, which are renewed every meal from the lotos, or some other

WELLS.

vegetable with a large leaf." See also John iv. 7.

It is said of the Eleusinian women, that they practised a dance about a well, which was called *carus*, and that their dance was accompanied in honour of Ceres. Ancient poets, composed verses which were sung by the women when they drew water, and these effusions were denominated "Songs of the well." The Hebrews appear to have practised similar customs. In the book of Numbers we find this passage: "Israel sang this song, Spring up, O well: The princes digged the well, the noble men digged it, by the direction of the Lord their staves," Numb. xxi. 17, 18. In the Gospel we find that on the last day of the feast, the Jews went to fetch water from the fountain of Siloam, and the priests poured out upon the great altar, another, "With joy shall ye draw water out of the well of salvation," Isa. xii. 3. A reference to this custom is made by our Saviour, John vi. 41, which verses he speaks of himself, in the same manner as he did to the woman of Samaria, namely, that she had drawn of the *living water*, of which whosoever drank thirst no more.

Wells have been used by the Orientals for drinking places and prisons. To the former allusion is made, there is an allusion, 2 Sam. xvi. 1, "I will drink of the water of the cistern," (empty cisterns, (made for the preservation of water,) sometimes with mire at the bottom)

the latter purpose by the Jews, as we see from Jer. xxxviii. 6; Zech. ix. 11. Instances have been known of persons in the East being confined in wells for a considerable length of time. Waring, in his "Tour to Sheeraz," mentions a descendant of Nadir Shah, who was "confined in a well for two, and then three years, and was indebted for his escape, each time, to disturbances which distracted Khorasan."



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